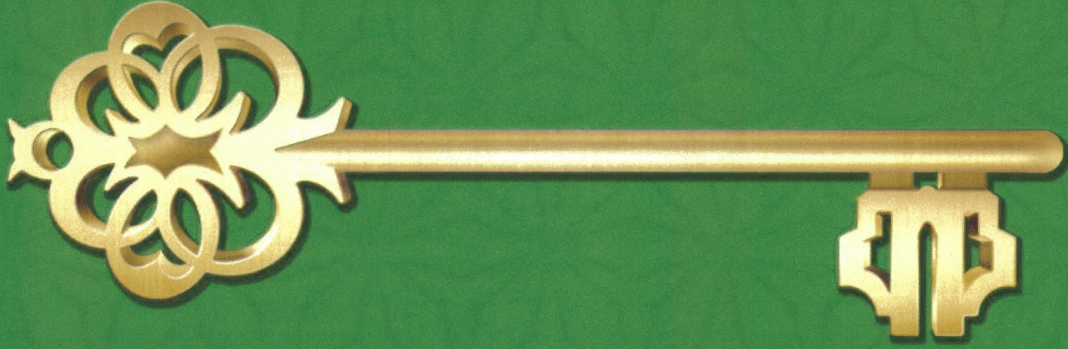


KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nāṭiqīn bihā
Book 3 Part 1



By:

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دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ






لِغَيْرِ النَّاطِقِينَ بِهَا

الجزء الثالث
القسم الأول

لَقَا

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Explanation of certain Grammatical Terms & Symbols

1. Fathah is the vowel sign () denoting “a”.
2. Kasrah is the vowel sign () denoting “i”.
3. Dammah is the vowel sign () denoting “u”.
4. Sukūn is the sign () denoting absence of a vowel.
5. Shaddah is the sign () denoting doubling of the letter.
 - “ā” is long “a” as in *father*.
 - “ī” is long “i” as in *machine*.
 - “ū” is long “u” as in *rule*.

LESSON 1

In this lesson we learn the following:

- The Declension of Nouns, and
- The Moods of Verbs.

(A) Declension of Nouns

We have already seen in Parts One and Two that most Arabic nouns are declinable, i.e., they indicate their function in the sentence by their endings.

These endings are three. They are:

- 1) The *ḍammah* to indicate the nominative case (الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.
- 2) The *fathah* to indicate the accusative case (النَّصْبُ). A noun with this ending is called مَنْصُوبٌ.
- 3) The *kasrah* to indicate the genitive case (الْجَرُّ). A noun with this ending is called مَجْرُورٌ.

Here is an example:

دَخَلَ المدرِّسُ. 'The teacher entered.'

Here al-mudarris-**u** is مَرْفُوعٌ because it is the *fā'il* (الفاعل).

سَأَلْتُ المدرِّسَ. 'I asked the teacher.'

Here al-mudarris-**a** is مَنْصُوبٌ because it is the object (المفعول بِهِ).

هذه سَيَّارَةُ المدرِّسِ. 'This is the teacher's car.'

Here al-mudarris-**i** is مَجْرُورٌ because it is *muḍāf ilayhi* (مُضَافٌ إِلَيْهِ).

Now these endings (*ḍammah*, *fathah* and *kasrah*) are called the Primary Endings

(عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةِ).

There are other endings also which are called the Secondary Endings

(عَلَامَاتُ الْإِعْرَابِ الْفُرْعَانِيَّةِ).

The following groups of nouns have these endings:

- The Sound Feminine Plural (جَمْعُ الْمُؤَنَّثِ السَّالِمِ):

Only the *naṣb*-ending is different in this group. It takes *kasrah* instead of *fathah*, e.g.:

سَأَلَتِ المديرةُ المدرِّساتِ. 'The headmistress asked the female teachers.'

Here al-mudarrisāt-**i** takes *kasrah* instead of *fathah* because it is sound feminine plural.

Note that in this group the *naṣb*-ending is the same as the *jarr*-ending, e.g.:

رَأَيْتُ السَّيَّارَاتِ 'I saw the cars.'

Here *al-sayyārāt-i*¹ is منصوب because it is the object.

خَرَجَ النَّاسُ مِنَ السَّيَّارَاتِ. 'The people came out of the cars.'

Here *al-sayyārāt-i* is مَجْرُور because it is preceded by a preposition.

b) The Diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ):

In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.:

هَذَا كِتَابُ زَيْنَبٍ. 'This is Zainab's book.'

Here *Zainab-a* has *fathah* instead of *kasrah* because it is a diptote.

Note that in this group the *jarr*-ending is the same as *naṣb*-ending, e.g.:

سَأَلْتُ زَيْنَبٍ. 'I asked Zainab.'

Here *Zainab-a* is منصوب because it is مفعول به.

ذَهَبْتُ إِلَى زَيْنَبٍ. 'I went to Zainab.'

Here *Zainab-a* is مَجْرُور because it is preceded by a preposition.

c) The Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ):

These are ⁽²⁾أَبٌ، أَخٌ، حَمٌّ، فَمٌّ، ذُو. These nouns take the secondary endings only when they are مُضَافٌ, and the مُضَافٌ إِلَيْهِ is not the pronoun of the first person singular. In this group the *raf*-ending is *wāw*, the *naṣb*-ending is *alif* and the *jarr*-ending is *yā*, e.g.:

مَاذَا قَالَ أَبُو بِلَالٍ؟ 'What did Bilāl's father say?'

Note it is أَبُو (abū) with a *wāw*, not أَب (abu).

أَعْرِفُ أَبَا بِلَالٍ. 'I know Bilāl's father.'

Note it is أَبَا (abā) with an *alif*, not أَب (aba).

ذَهَبْتُ إِلَى أَبِي بِلَالٍ. 'I went to Bilāl's father.'

Note it is أَبِي (abī) with a *yā*, not أَب (abi).

¹ - This should be pronounced as-sayyārāt-i. For the sake of uniformity, I write the definite article *al-* even with the solar letters.

² - الْحَمُّ means the male relative of the husband such as his brother and his kasher.

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The مضاف إليه can be a pronoun, e.g.:

أَيْنَ ذَهَبَ أَخُوكَ؟ 'Where did your brother go?' (akhū-ka)

مَا رَأَيْتُ أَخَاكَ. 'I did not see your brother.' (akhā-ka)

مَا أَسْمُ أَخِيكَ؟ 'What is your brother's name?' (akhī-ka)

If the مضاف إليه is the pronoun of the first person singular, the noun remains unchanged, e.g.:

يَدْرُسُ أَخِي بِالْجَامِعَةِ. 'My brother is studying at the university.'

أَتَعْرِفُ أَخِي؟ 'Do you know my brother?'

خُذِ الْعُنْوَانَ مِنْ أَخِي؟ 'Take the address from my brother.'

The word فَم (mouth) can be used in two ways: with the *mīm* and without it. When used with the *mīm*, it is declined with the primary endings, e.g.:

فَمُّكَ نَظِيفٌ. 'Your mouth is clean.'

اِفْتَحْ فَمَكَ. 'Open your mouth.'

مَاذَا فِي فَمِكَ؟ 'What is in your mouth?'

If the *mīm* is dropped, it is declined like the Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ), e.g.:

فُوكُ صَغِيرٌ. 'Your mouth is small.' (fū-ka)

اِفْتَحْ فَاكَ. 'Open your mouth.' (fā-ka)

مَاذَا فِي فَيْكَ؟ 'What is in your mouth?' (fī-ka)

The Five Nouns are declined with the special secondary endings only if they are مضاف as we have seen. Otherwise they are declined with the primary endings.

هُوَ أَخٌ. 'He is a brother.'

أَيْنَ الْأَخُ؟ 'Where is the brother?'

رَأَيْتُ أَخًا. 'I saw a brother.'

سَأَلْتُ الْأَخَ. 'I asked the brother.'

هَذَا مِنْ أَخٍ. 'This is from a brother.'

هذه سيارة الأخ. 'This is the brother's car.'

d) The Sound Masculine Plural (جَمْعُ الْمَذْكَرِ السَّالِمِ). This group has -ū(na) as the *rafʿ* ending, and -ī(na) as the *naṣb/jarr*-ending, e.g.:

دَخَلَ الْمُدَرِّسُونَ. 'The teachers entered.'

Here al-mudarris-ūna is مَرْفُوعٌ.

مَا سَأَلْتُ الْمُدَرِّسِينَ. 'I did not ask the teachers.'

Here al-mudarris-īna is مَنْصُوبٌ.

أَيْنَ غُرْفَةُ الْمُدَرِّسِينَ. 'Where is the teachers' room?'

Here al-mudarris-īna is مَجْرُورٌ.

Note that the *naṣb*-ending is the same as the *jarr*-ending in this group.

The ى of -ū(na) and -ī(na) is omitted if the noun happens to be مُضَافٌ, e.g.:

أَيْنَ مُدَرِّسُو الْقُرْآنِ؟ 'Where are the Qur'ān teachers?' (mudarris-ū)

أَرَأَيْتَ مُدَرِّسِي الْقُرْآنِ؟ 'Did you see the Qur'ān teachers?' (mudarris-ī)

You will learn more about the omission of the *nūn* in Lesson 9.

e) The Dual (الْمُثَنَّى):

The dual takes -ā(ni) as the *rafʿ*-ending, and -ai(ni) as the *naṣb/jarr*-endings, e.g.:

أَجَاءَ الْمُدَرِّسَانِ الْجَدِيدَانِ؟ 'Have the two new teachers come?' (al-mudarris-āni)

أَرَأَيْتُمُ الْمُدَرِّسَيْنِ؟ 'Did you see the two teachers?' (al-mudarris-ayni)

أَسْأَلُ عَنِ الْمُدَرِّسَيْنِ. 'I am asking about the two teachers.' (al-mudarris-ayni)

The ى of -ā(ni) and -ai(ni) is omitted if the noun happens to be مُضَافٌ, e.g.:

أَيْنَ تَدْرُسُ أُخْتَا بِلَالٍ؟ 'Where are Bilāl's two sisters studying?' (ukht-ā)

أَتَعْرِفِينَ أُخْتَيِ بِلَالٍ؟ 'Do you know Bilāl's two sisters?' (ukht-ai)

أَكْتَبْتُ إِلَى أُخْتَيِ بِلَالٍ؟ 'Did you write to Bilāl's two sisters?' (ukht-ai)

You will learn more about the omission of the *nūn* in Lesson 9.

Latent Endings

(الإعراب التقديري)

There are three groups of nouns in which the endings do not appear for phonetic reasons. These are:

- a) The *maqṣūr* (المَقْصُورُ): It is a noun ending in a long ā like ، العَصَا، الفتى، المُسْتَشْفَى.

All the three endings are latent in the *maqṣūr*, e.g.:

قتل الفتى الأفعى بالعصا. 'The young man killed the viper with a stick.'

Here الفتى (al-fatā) is the فاعِلٌ, but has no u-ending;

الأفعى (al-af`ā) is the مفعولٌ بِهِ, but has no a-ending;

العصا (al-`aṣā) is preceded by a preposition, and so it is مَجْرُورٌ,

but has no i-ending.

Compare this sentence to the following sentence with the same meaning:

قتل الولد الحية بالعود (qatala l-walad-u l-ḥayyat-a bi l-`ūd-i)

In this sentence the endings of all nouns appear.

- b) The *Muḍāf* of the Pronoun of the First Person Singular (المُضَافُ إِلَى ياءِ المتكلمِ) like زَمِيلِي. In this group also all the three endings are latent, e.g.:

دعا جدي أستاذي مع زملائي. 'My grandfather invited my teacher with my classmates.'

Here جدي (jadd-ī) is فاعِلٌ,

أستاذي (ustādh-ī) is مفعولٌ بِهِ,

زملائي (zumalā'-ī) is مُضافٌ إِلَيْهِ.

But none of the three has the ending.

Compare this to:

دعا جدك أستاذك مع زملائك.

'Your grandfather invited your teacher with your classmates.'

Here jadd-**u**-ka has the u-ending, ustādh-**a**-ka has the a-ending and zumalā'-**i**-ka has the i-ending.

- c) The *Manqūṣ* (الْمَنْقُوصُ):

It is a noun ending in an original yā', e.g.:

القاضي 'the judge', المحامي 'the advocate', الجاني 'the culprit'.

In this group the u- and the i-endings are latent, but the a-ending appears, e.g.:

سأل القاضي المحامي عن الجاني. 'The judge asked the advocate about the culprit.'

Here القاضي (al-qāḍiy) which is مَرْفُوعٌ has no ending,

الجاني (al-jāniy) which is مَجْرُورٌ also has no ending,

but المُحَامِي (al-muḥāmiy-a) which is مَنصُوبٌ has a-ending.

If the *manqūṣ* takes the *tanwīn* it loses the terminal *yā'*, e.g.:

قَاضٍ which originally was قَاضِيٌ.

After the loss of the u-ending and the *yā'* it became qāḍi-n (qāḍiy-u-n → qāḍi-n).

The *yā'*, however, returns in the accusative case (مَنصُوبٌ), e.g.:

هذا قَاضٍ. 'This is a judge.'

سَأَلْتُ قَاضِيًا. 'I asked a judge.'

هذا بَيْتُ قَاضٍ. 'This is the house of a judge.'

Note that the *yā'* of the *manqūṣ* is retained only in the following three cases:

1) If it has the definite article *al-*, e.g.:

القَاضِي، الوَادِي، المُحَامِي

2) If it is مُضَافٌ, e.g.:

قَاضِي مَكَّة. 'qāḍiy of Makkah'

مُحَامِي الدِّفَاع. 'defence advocate'

وَادِي العَقِيق. 'the Valley of Aqīq' (in Madīnah Munawwarah).

3) If it is مَنصُوبٌ, e.g.:

عَبَرْتُ وَادِيًا. 'I crossed a valley.'

سَأَلْتُ قَاضِيًا. 'I asked a judge.'

أُرِيدُ ثَانِيًا. 'I want a second.'

The Indeclinable Nouns

(الْمَبْنِيُّ مِنَ الْأَسْمَاءِ).

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e. they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).

1) The pronouns (الضَّمَائِرُ) like: أَنَا، أَنْتَ، هُوَ. Likewise *tu* and *hu* in رَأَيْتُهُ (I saw him) are pronouns.

You might have noticed that there are two sets of pronouns. One set is used as *raf'* pronouns, and another set as *naṣb* and *jarr* pronouns, e.g.:

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نَحْنُ طُلَّابٌ. 'We are students.'

أَرَأَيْتُنَا؟ 'Did you see us?'

هَذَا بَيْتُنَا. 'This is our house.'

But the changes that the pronouns undergo have no pattern. So each form of the pronoun is regarded as a separate entity. That is why the pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

2) Demonstrative pronouns (أَسْمَاءُ الْإِشَارَةِ) like: هَذَا، هَذِهِ، ذَلِكَ، هَؤُلَاءِ، أُولَئِكَ and هَٰذَا and هَٰئِذَا

are declinable (مُعْرَبٌ). هَاتَانِ

3) Relative pronouns (الْأَسْمَاءُ الْمَوْصُولَةُ) like: الَّذِي، الَّتِي، الَّذِينَ، اللَّاتِي but اللَّذَانِ and اللَّتَانِ are declinable.

4) Some interrogative words like: مَنْ، أَيْنَ، مَا، مَتَى، كَيْفَ.

5) Some adverbs (الظُّرُوفُ) like: إِذَا، حَيْثُ، أَمْسٍ، الْآنَ.

6) The verb-nouns (أَسْمَاءُ الْفِعْلِ): A verb-noun is a noun with the meaning of a verb, like:

أَفٌ 'I am annoyed.' آمِينَ 'Accept.' آه 'I feel pain.'

7) Compound numbers. These are أَحَدَ عَشَرَ up to تِسْعَةَ عَشَرَ along with their feminine forms.

Only the first part of إِثْنَا عَشَرَ and إِثْنَا عَشَرَ is declinable (as explained in Key to Part Two).

With regard to a *mu'rab* noun we say it is *marfū'*, *manṣūb* or *majrūr*, but with regard to a *mabnī* noun, we say: it is فِي مَحَلِّ جَرٍّ، فِي مَحَلِّ نَصْبٍ، فِي مَحَلِّ رَفْعٍ i.e., it is in the place of *raf'*, *naṣb* or *jarr*, because a *mabnī* noun cannot be *marfū'*, *manṣūb* or *majrūr*, but it occupies a place that belongs to a *marfū'*, *manṣūb* or *majrūr* noun; and if a *mabnī* noun were to be replaced by a *mu'rab* one it will be *marfū'*, *manṣūb* or *majrūr*, e.g.:

in رَأَيْتُ بِلَالاً the noun بِلَالاً is *manṣūb* because it is الْمَفْعُولُ بِهِ, but

in رَأَيْتُ هَذَا the noun هَذَا is 'in the place of *naṣb*' because it occupies the same

place as the *manṣūb* بِلَالاً.

When is a noun *marfū* (in the nominative case)?

A noun is *marfū* when it is:

- 1,2) *mubtada* or *khavar*, e.g.: **اللَّهُ أَكْبَرُ** 'Allāh is the greatest.'
- 3) *ism* of *kāna*, e.g.: **كَانَ الْبَابُ مَفْتُوحاً** 'The door was open.'
- 4) *khavar* of *inna*, e.g.: **إِنَّ اللَّهَ غَفُورٌ** 'Surely, Allāh is forgiving.'
- 5) *fā'il*, e.g.: **خَلَقَنَا اللَّهُ** 'Allāh created us.'
- 6) *nā'ib al-fā'il*,⁽³⁾ e.g.: **خُلِقَ الْإِنْسَانُ مِنْ طِينٍ** 'Man was created from clay.'

When is a noun *manṣūb* (in the accusative case)?

A noun is *manṣūb* when it is:

- 1) *ism* of *inna*, e.g.: **إِنَّ اللَّهَ غَفُورٌ** 'Surely, Allāh is forgiving.'
- 2) *khavar* of *kāna*, e.g.: **كَانَ الطَّعَامُ لَذِيذاً** 'The food was delicious'
- 3) *maf'ūl bihi*, e.g.: **فَهِمْتُ الدَّرْسَ** 'I have understood the lesson.'
- 4) *maf'ūl fīhi*,⁽⁴⁾ e.g.: **سَافَرَ أَبِي لَيْلاً** 'My father travelled by night.'
- جَلَسَ الْمُدَرِّسُ عِنْدَ الْمَدِيرِ** 'The teacher sat at the headmaster's.'
- 5) *maf'ūl lahu*,⁽⁵⁾ e.g.: **مَا خَرَجْتُ مِنَ الْبَيْتِ خَوْفاً مِنَ الْحَرِّ** 'I did not leave the house for fear of heat.'
- 6) *maf'ūl ma'ahu*,⁽⁶⁾ e.g.: **سِرْتُ وَالْجَبَلَ** 'I walked along the mountain.'
- ذَهَبْتُ وَخَالِداً إِلَى السُّوقِ** 'I went to the market along with Khālid.'
- 7) *maf'ūl mutlaq*,⁽⁷⁾ e.g.: **أَذْكُرُوا اللَّهَ ذِكْراً كَثِيراً** 'Remember Allāh much.'

³ *Nā'ib al-fā'il* is the subject of a verb in the passive voice. See Lesson 3.

⁴ *Al-maf'ūl fīhi* (المفعول فيه) is an adverb of time or place. See Lesson 12.

⁵ *Al-maf'ūl lahu* (المفعول له) is the noun that gives the reason for doing a thing.

⁶ *Al-maf'ūl ma'ahu* (المفعول معه) is a noun coming after the *wāw* which means 'along with'.

⁷ *Al-maf'ūl al-mutlaq* (المفعول المطلق) is the مَصْدَر of the verb occurring in the sentence. See Lesson 28.

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- 8) *ḥāl*, ⁽⁸⁾ e.g.: جَدِّي يُصَلِّي قَاعِدًا 'My grandfather prays **sitting**.'
- 9) *tamyīz*, ⁽⁹⁾ e.g.: أَنَا أَحْسَنُ مِنْكَ خَطًّا 'I am better than you **in handwriting**.'
- 10) *mustathnā*, ⁽¹⁰⁾ e.g.: حَضَرَ الطَّلَابُ كُلُّهُمْ إِلَّا حَامِدًا 'All the students attended except **Hāmid**.'
- 11) *munādā*, ⁽¹¹⁾ e.g.: يَا عَبْدَ اللَّهِ 'O **Abdullāh**!'

When is a noun *majrūr* (in the genitive case)?

A noun is *majrūr* when it is:

- 1) *muḍāf ilayhi*, e.g.: الْقُرْآنُ كِتَابُ اللَّهِ 'The Qur'ān is the book of Allāh.'
- 2) preceded by a preposition, e.g.: الطَّلَابُ فِي الْفَصْلِ 'The students are in the class.'

Nouns of Dependent Declension

(التَّوَابِعُ)

There are four grammatical elements which have no independent declension of their own; they are dependent on other nouns for their declension. These are:

- a) the *na't* (النَّعْتُ), i.e. adjective. It follows its *man'ūt* (الْمَنْعُوتُ) in its declension. The *man'ūt* is the noun which the adjective qualifies, e.g.:

- أَحْضَرَ الطَّالِبُ الْجَدِيدُ؟ 'Did the **new** student attend?'
- يَطْلُبُ الْمَدِيرُ الطَّالِبَ الْجَدِيدَ. 'The headmaster wants the **new** student.'
- هَذَا دَفْتَرُ الطَّالِبِ الْجَدِيدِ. 'This is the notebook of the **new** student.'

In these sentences the *na't* (الْجَدِيدُ) follows the *man'ūt* (الطَّالِبُ) in the *i'rāb*.

⁸ *Al-ḥāl* (الْحَالُ) is an adverb of manner. See Lesson 31.

⁹ *Al-tamyīz* (التَّمْيِيزُ) is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and 'in handwriting' specifies this. See Lesson 30.

¹⁰ *Al-mustathnā* (الْمُسْتَثْنَى) is the noun that comes after إِلَّا meaning 'except'. See Lesson 32.

¹¹ You have learnt this in Book Two.

b) the *tawkid* (التوكيد), i.e., a noun denoting emphasis like كُلُّهُمْ 'all of them', نَفْسُهُ 'himself', e.g.:

حَضَرَ الطُّلَّابُ كُلَّهُمْ.	'All the students attended.'
قال لي هذا المدير نَفْسُهُ.	'The headmaster himself told me this.'
سَأَلْتُ الطُّلَّابَ كُلَّهُمْ.	'I asked all the students.'
سَأَلْتُ المدير نَفْسُهُ.	'I asked the headmaster himself.'
سَلَّمْتُ عَلَى الطُّلَّابِ كُلِّهِمْ.	'I greeted all the students.'
سَلَّمْتُ عَلَى المدير نَفْسِهِ.	'I greeted the headmaster himself.' ⁽¹²⁾

Here the *tawkid* (كُلٌّ، نَفْسٌ) follows the *mu'akkad* (المؤكد، المُدِير). The *mu'akkad* (المؤكد) is the noun which is emphasized.

c) The *ma'fuf* (المعطوف), i.e., a noun joined to another by a conjunction like **و** and, e.g.:

خَرَجَ حَامِدٌ وَصَدِيقُهُ.	'Hāmid and his friend went out.'
طَلَبَ المدير حَامِداً وَصَدِيقَهُ.	'The headmaster wanted Hāmid and his friend.'
أَيْنَ كُتُبُ حَامِدٍ وَصَدِيقِهِ؟	'Where are the books of Hāmid and his friend?'

d) The *badal* (البدل)⁽¹³⁾ i.e., a noun in apposition to another, e.g.:

أَنْجَحَ أَخُوكَ هَاشِمٌ؟	'Has your brother Hāshim passed?'
أَنْجَحَ هَذَا الطَّالِبُ؟	'Has this student passed?'
أَعْرِفُ أَخَاكَ هَاشِماً.	'I know your brother Hāshim.'
أَعْرِفُ هَذَا الطَّالِبَ.	'I know this student.'
أَيْنَ غُرْفَةُ أَخِيكَ هَاشِمٍ؟	'Where is your brother Hāshim's room?'
أَيْنَ غُرْفَةُ هَذَا الطَّالِبِ؟	'Where is the room of this student?'

⁽¹²⁾ See Key to Book Two, Lesson 18:3. There *tawkid* is written as *ta'kid*. Both terms are in use.

⁽¹³⁾ See Lesson 21.

(B) Moods of Verbs

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the *māḍī*, the *muḍāri* and the *amr*.

The *māḍī* and the *amr* do not undergo any change. So they are *mabnī*. The *muḍāri* undergoes changes to indicate its function in the sentence. So it is *muʿrab*.

Just as the noun has three cases, the *muḍāri* also has three cases which in English grammar are called moods. These are *marfūʿ*, *manṣūb* and *majzūm*.

You have learnt this also in Book Two (Lessons 18 & 21). ⁽¹⁴⁾

The *muḍāri* is *mabnī* when it is *isnāded* to the pronouns of the second & third persons feminine plural, e.g.:

الْأَخَوَاتُ يَكْتُبْنَ. 'The sisters are writing.'

مَاذَا تَكْتُبْنَ يَا أَخَوَاتُ؟ 'What are you writing, O sisters?'

These two forms remain unchanged.

The Four Forms have u-ending in the *marfūʿ*, a-ending in the *manṣūb* and no ending in the *majzūm*.

Marfūʿ: يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ
(yaktub-u, taktub-u, aktub-u, naktub-u).

Manṣūb: لَنْ يَكْتُبَ، لَنْ تَكْتُبَ، لَنْ أَكْتُبَ، لَنْ نَكْتُبَ
(lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a)

Majzūm: لَمْ يَكْتُبْ، لَمْ تَكْتُبْ، لَمْ أَكْتُبْ، لَمْ نَكْتُبْ
(lam yaktub, lam taktub, lam aktub, lam naktub)

These are the Primary Endings (الْعَلَامَاتُ الْأَصْلِيَّةُ). There are Secondary Endings (الْعَلَامَاتُ الْفُرْعَانِيَّةُ). These are in the following verbs or verb forms:

a) In the Five Forms (الْأَفْعَالُ الْخَمْسَةُ) retention of the terminal *nūn* is the ending of the *marfūʿ*, and its omission is the ending of both the *manṣūb* and *majzūm* moods, e.g.:

Marfūʿ: يَكْتُبَانِ، تَكْتُبَانِ، يَكْتُبُونَ، تَكْتُبُونَ، تَكْتُبِينَ
(yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na)

Manṣūb: لَنْ يَكْتُبَا، لَنْ تَكْتُبَا، لَنْ يَكْتُبُوا، لَنْ تَكْتُبُوا، لَنْ تَكْتُبِي
(lan yaktubā, lan taktubā, lan yaktubū, lan taktubū, lan taktubī)

¹⁴ *Marfūʿ* and *manṣūb* are common to both nouns and verbs while *majrūr* is peculiar to nouns and *majzūm* to verbs.

Majzūm: لَمْ يَكْتُبَا، لَمْ تَكْتُبَا، لَمْ يَكْتُبُوا، لَمْ تَكْتُبُوا، لَمْ تَكْتُبِي

(lam yaktubā, lam taktubā, lam yaktubū, lam taktubū, lam taktubī)

b) In the *nāqis* verb the endings of the *majzūm* mood is the omission of the third radical which is a weak letter (see Book Two, Lesson 28).

Phonetically it amounts to shortening the long vowel, e.g.:

يَتْلُو (yatlū) → لَمْ يَتْلُ (lam yatlu)

يُبْكِي (yabkī) → لَمْ يَبْكِ (lam yabki)

يَنْسَى (yansā) → لَمْ يَنْسَ (lam yansa)

Latent Endings

(الْأَعْرَابُ التَّقْدِيرِيَّةُ)

a) In the *nāqis* verbs the following ending are latent:

- The u-ending of the *raf* in verbs ending in *yā* ' *wāw* and *alif*, e.g.:

أَمْشِي 'I walk' (amshī) for the original أَمْشِي

أَتْلُو 'I recite' (atlū) for the original أَتْلُو

أَنْسَى 'I forget' (ansā) for the original أَنْسَى

- The a-ending of the *naṣb* in verbs ending in *alif*, e.g.:

أُرِيدُ أَنْ أَنْسَى 'I want to forget' (ansā).

But it appears in verbs ending in *yā* ' and *wāw*, e.g.:

أُرِيدُ أَنْ أَمْشِيَ 'I want to walk' (amshiy-a)

أُرِيدُ أَنْ أَتْلُو 'I want to recite' (atluw-a)

b) The *sukūn* of the *jazm* in the *muḍa''af* verbs, e.g.:

لَمْ أَحْجْ 'I did not perform ḥajj.'

Here أَحْجُ (aḥujj-u) drops the *ḍammah* after لَمْ and becomes أَحْجُ (aḥujj). As it involves التَقَاءُ

اَلسَّائِكِينَ a *fathah* is added, so it becomes لَمْ أَحْجَ (lam aḥujj-a).

See Book Two, Lesson 29.

مُحَامٍ (المُحَامِي) (ج مُحَامُونَ)	lawyer
جَانٍ (الجَانِي) (ج جُنَاةٌ)	criminal, culprit
أَفْعَى (ج أَفَاعٍ)	viper (with tanwīn)
مُتَّقٍ (المُتَّقِي) (ج مُتَّقُونَ)	god-fearing, pious
جَرِيحٍ (ج جَرَحَى)	wounded person
ثَبَتَ يَثْبُتُ	to remain, stay (a-u)
نَحْوِيٍّ (ج نَحَاةٌ)	grammarian
فِئَةٍ (ج فِئَاتٌ)	group, class
أَقْرَبُ (ج أَقْرَبُونَ، أَقَارِبُ)	relative
حَرٌّ	heat
مَا عَدَا	except
حِينَئِذٍ	at that time
بَاشَرَ يُبَاشِرُ	to be directly attached (iii)
ظَهَرَ يَظْهَرُ	to appear (a-a)
مَيَّزَ يُمَيِّزُ	to sort out, separate (ii)
مُطْلَقًا	absolutely
حَذَفَ يَحْذِفُ	to omit (a-i)

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In this lesson we learn the following:

(1) *Wāw* can be a letter as in **لَوْ، وَلَدٌ**

and it can be a word as in **أَيْنَ بِلَالٌ وَحَامِدٌ؟** 'Where are Bilāl and Ḥāmid?'

The word **وَ** has many meanings. We mention in this lesson three of them. They are:

a) *and* as in **أُرِيدُ كِتَابًا وَقَلَمًا.** 'I want a book and a pen.'

خَرَجَ الزُّبَيْرُ وَحَامِدٌ. al-Zubair and Ḥāmid went out.'

The word **وَ** in these sentences is a *conjunction* (**حَرْفُ الْعَطْفِ**).

b) *by* as used in an oath, e.g.:

وَاللَّهِ مَا رَأَيْتُهُ. 'By Allāh, I did not see him.'

The word **وَ** in this sense is a *preposition* (**حَرْفُ الْجَرِّ**).

c) The third type of *wāw* is called *wāw al-ḥāl*. It is prefixed to a subordinate nominal sentence (الْجُمْلَةُ الاسْمِيَّةُ). This sentence describes the circumstance in which the action of the main sentence took place, e.g.:

دَخَلْتُ الْمَسْجِدَ وَالْإِمَامُ يَرْكُعُ.

'I entered the mosque while the imām was performing *rukū'*.'

مَاتَ أَبِي وَأَنَا صَغِيرٌ. 'My father died when I was small.'

دَخَلَ الْمَدْرَسُ الْفَصْلَ وَهُوَ يَحْمِلُ كِتَابًا كَثِيرَةً.

'The teacher entered the class carrying a lot of books.'

جَاءَنِي الْوَلَدُ وَهُوَ يَبْكِي. 'The boy came to me crying.'

لَا تَأْكُلْ وَأَنْتَ شَبْعَانٌ. 'Don't eat when you are full.'

Note that if the *khabar* of this subordinate nominal sentence is a verb, it should be *muḍāri'*.

(2) We have seen in Book Two (Lesson 1) that **لَعَلَّ** signifies *hope* or *fear*, e.g.:

لَعَلَّهُ بِخَيْرٍ. 'I hope he is well.' The meaning of hope is called **الْتَرَجِّي**.

لَعَلَّهُ مَرِيضٌ. 'I am afraid he is sick.' The meaning of fear is called **الْإِشْفَاقُ**.

Another example of **الْإِشْفَاقُ** is the *ḥadīth* in which the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said:

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لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا. 'I am afraid I will not perform *hajj* after this year of mine.'

(3) إِلَيْكُمْ أُمْتِلَةٌ أُخْرَى. 'Take some more examples.'

Here إِلَيْكُمْ is اسْمُ الْفِعْلِ (verb-noun).

It is made of the preposition إِلَى and the pronoun كُمْ. But in this construction it means 'take', and مَفْعُولٌ بِهِ is منصوب because it is مفعول به.

The radio and TV announcers say:

إِلَيْكُمْ نَشْرَةُ الْأَخْبَارِ. which literally means 'Take the news bulletin.'

The pronoun changes according to the person addressed to:

إِلَيْكَ هَذَا الْكِتَابُ يَا إِبْرَاهِيمَ. 'Take this book, Ibrāhīm.'

إِلَيْكِ الْمَلَاعِقُ يَا أُخْتِي. 'Take the spoons, sister.'

إِلَيْكُنَّ هَذِهِ الدِّفَاتِرُ يَا أَخَوَاتُ. 'Take these notebooks, sisters.'

(4) The word أَشْيَاءُ 'things' is a diptote because it is originally أَشْيَاءُ on the pattern of:

أَغْنِيَاءُ، أَنْبِيَاءُ، أَصْدِقَاءُ

(5) The *māḍī* is also used to express a wish, e.g.:

رَحِمَهُ اللَّهُ. 'May Allāh have mercy on him!'

غَفَرَ اللَّهُ لَهُ. 'May Allāh forgive him!'

شَفَاهُ اللَّهُ. 'May Allāh grant him health!'

The *māḍī* in this sense is negated by the particle لَا, e.g.:

لَا أَرَاكَ اللَّهُ مَكْرُوهًا! 'May Allāh not show you anything unpleasant!'

لَا فَضَّ اللَّهُ فَاكًا! 'May Allāh not smash your mouth!'⁽¹⁾

(6) هَلْ مِنْ سُؤَالٍ؟ 'Any question?'

The full construction of this sentence is like this:

¹ i.e., may Allāh preserve your speech-organ. It is said in appreciation of a beautiful statement. It signifies 'How beautifully you have said it!'

هَلْ مِنْ سُؤَالٍ عِنْدَكَ؟ 'Do you have any question?'

Here سُؤَالٍ is *mubtada'* and عِنْدَكَ is *khavar*, and مِنْ in this construction is called *مِنْ الرَّائِدَةِ* (the extra *min*), and is used to *emphasize* the meaning of the sentence.

There are two conditions for using the extra *min*:

1) The sentence should contain negation, prohibition or interrogation. The interrogation should only be with the particle هَلْ.

2) The noun following the extra *min* should be indefinite, e.g.:

Negation: مَا غَابَ مِنْ أَحَدٍ. 'No one is absent.'

مَا رَأَيْتُ مِنْ أَحَدٍ. 'I did not see anyone.'

Prohibition: لَا يَخْرُجُ مِنْ أَحَدٍ. 'None should go out.'

لَا تَكْتُبُ مِنْ شَيْءٍ. 'Don't write anything.'

Interrogation: هَلْ مِنْ سُؤَالٍ؟ 'Any questions?'

هَلْ مِنْ جَدِيدٍ؟ 'Anything new?'

In the Qur'ān (50:30) يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

'On the day when We will say to Hell, "Are you full?" and it will say, "Have you any more?"'

Note that the noun following the extra *min* is *majrūr* because of this مِنْ, and loses its original ending, e.g.:

In مَا رَأَيْتُ أَحَدًا the word أَحَدًا is *manṣūb* because it is the *مفعول به*, but after the introduction of the extra *min*, it loses its *naṣb*-ending and takes the *jarr*-ending even though its function *remains* what it was before.

In the same way

In مَا حَضَرَ أَحَدٌ the word أَحَدٌ is *marfū'* because it is the *فاعل*. After the introduction of the extra *min* أَحَدٌ becomes *majrūr* أَحَدٍ, though it *remains* *فاعل* in the sentence.

(7) لَدَى (ladā) is a *ẓarf* (الظرف = adverb) and has the same meaning as عِنْدَ, e.g.:

مَاذَا لَدَيْكَ؟ 'What do you have?'

Note that the *alif* of لَدَى changes to *yā'* when its *مضاف إليه* is a pronoun:

لَدَى (ladā), but لَدَيْكَ (laday-ka).

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(8) **دخلتُ على المدير.** means 'I went to the headmaster in his office.'

(9) The plural of **مَعْنَى** (meaning) is **مَعَانٍ**, and with the definite article **المَعَانِي**.

Here are some more nouns which form their plurals on this pattern:

(الْجَوَارِي) جَوَارٍ : (girl) جَارِيَةٌ

(الليالي) لَيَالٍ : (night) لَيْلَةٌ

(النَّوَادِي) نَوَادٍ : (club) نَادٍ

These nouns are declined like the *manqūṣ* (see Lesson 1), e.g.:

Marfū': **لِلوَاوِ مَعَانٍ كَثِيرَةٌ.** 'Wāw has many meanings.' (ma'āni-n)

Manṣūb: **أَعْرِفُ لِلوَاوِ مَعَانِي كَثِيرَةً.** 'I know many meanings of wāw.' (ma'āniy-a)

Majrūr: **تَأْتِي الوَاوُ لِمَعَانٍ كَثِيرَةٍ.** 'Wāw is used in many meanings.' (ma'āni-n)

Here are examples with -al:

Marfū': **المَعَانِي كَثِيرَةٌ.** 'The meanings are many.' (al-ma'ānī)

Manṣūb: **أَكْتَبْتَ المَعَانِي؟** 'Did you write the meanings?' (al-ma'āniy-a)

Majrūr: **سَأَلْتُ المَدْرَسَ عَنِ المَعَانِي.**

'I asked the teacher about the meanings.' (al-ma'ānī)⁽²⁾

Vocabulary

حَدِيثٌ مُتَّفَقٌ عَلَيْهِ

a *ḥadīth* reported by both Imām Bukhārī and Imām Muslim in their *ḥadīth* collections known as **الصَّحِيحَانِ**

مُحَرَّمٌ

a *ḥājj* (pilgrim) who has assumed the state of sanctity

أَقَامَ يَقِيمٌ

to say *iqāmah* (iv)

حَزْبٌ

group, party

شَاءَ يَشَاءُ

to wish, want (i-a)

المَائِدَةُ

name of the 5th *sūrah* (literally, dining table)

نَشْرَةُ الْأَخْبَارِ

news bulletin

طَلَعَ يَطْلُعُ طُلُوعًا

to rise (of the sun) (a-u)

بَقِيَ يَبْقَى

to remain (i-a)

نَطَقَ يَنْطِقُ نُطْقًا

to speak, utter (a word), talk, pronounce (a-i)

قَلَبَ يَقْلِبُ

to overturn, change (a-i)

² See also Lesson 34.

خَطَبٌ يَخْطُبُ	to deliver a lecture, address a gathering (a-u)	تَأَكَّدَ يَتَأَكَّدُ	to make sure (v)
صَحِيحٌ (ج أَصْحَاءُ)	healthy	مَعْنَى (ج مَعَانٍ)	meaning
شَرْطٌ (ج شُرُوطٌ)	condition	خَطٌّ (ج خُطُوطٌ)	line, handwriting
أَفَادَ يُفِيدُ	to inform; to convey the meaning, denote, signify (iv)	صَيْدٌ	game (hunted wild animal)
رَاسِبٌ (ج رَاسِبُونَ)	one who has failed (in an examination)	قَسَمٌ	oath
طَيِّبَةٌ	another name for Madīnah (without <i>tanwīn</i>)	عُمْرَةٌ	visit to the Ka'bah
فَرِحَ (ج فَرِحُونَ)	happy, rejoicing	وَدَاعٌ	farewell
الرُّومُ	name of the 30 th <i>sūrah</i> (literally, the Byzantines)	تَقَبَّلَ يَتَقَبَّلُ	to accept (v)
غَرَبَ يَغْرُبُ غُرُوبًا	to set (of the sun) (a-u)	حَمَلَ يَحْمِلُ	to carry (a-i)
شَرَحَ يَشْرَحُ	to explain (a-a)	إِنْشَاءٌ	composition, writing
حَالٌ (ج أَحْوَالٌ)	state, situation, circumstance	طَلَبَ يَطْلُبُ	to seek (a-u)
اسْتَجَابَ يَسْتَجِيبُ	to respond, answer (a prayer), grant (a request) (x)	اسْتَجَبَ	answer!
عَلَى غَرَارٍ ذَلِكَ	in this manner, on this pattern	قَرَبَ يَقْرُبُ	to approach, go near (i-a)
		صَحِيفَةٌ (ج صُحُفٌ)	newspaper
كَوْنٌ	to be, being (<i>maṣḍar</i> of يَكُونُ)		

LESSON 3

In this lesson we learn the following:

(1) The passive voice (الفِعْلُ الْمَبْنِيُّ لِلْمَجْهُولِ): Here is an example of the passive voice in English:

‘The soldier killed the spy.’ → ‘The spy was killed.’.

In the passive voice the subject is omitted and the object takes the place of the subject.

Let us see how to express the same idea in Arabic:

Active voice (الفِعْلُ الْمَبْنِيُّ لِلْمَعْلُومِ):

قَتَلَ الْجُنْدِيُّ الْجَاسُوسَ (qatala l-jundiyy-u l-jāsūs-a)

Passive voice (الفِعْلُ الْمَبْنِيُّ لِلْمَجْهُولِ):

قُتِلَ الْجَاسُوسُ (qutila l-jāsūs-u)

Note that in the passive voice the *fā'il* (الْجُنْدِيُّ) has been omitted and the *maf'ūl bihi* has taken its

place, and has become *marfū'*. It is now called **نَائِبُ الْفَاعِلِ**.

In English we may say ‘the spy was killed’ or ‘the spy was killed by the soldier’. The second construction is not possible in Arabic.

The original verb undergoes certain changes when it is converted to passive voice.

In the *māḍī*, the first radical takes *ḍammah* and the second has *kasrah*.

In the *muḍāri*, the letter of the *muḍāra'ah*⁽¹⁾ has *ḍammah*, and the second radical has *fathah*, e.g.:

Māḍī: قَتَلَ ‘he killed’ → قُتِلَ ‘he was killed’ (qatala → qutila)

If the second radical originally has *kasrah*, it remains, e.g.:

شَرِبَ ‘he drank’ → شُرِبَ ‘it was drunk’ (shariba → shuriba)

سَمِعَ ‘he heard’ → سُمِعَ ‘it was heard’ (sami‘a → sumi‘a)

Muḍāri: يَقْتُلُ ‘he kills’ → يُقْتَلُ ‘he is killed’ (yaqtulu → yuqtalu)

If the second radical originally has *fathah*, it remains, e.g.:

يَفْتَحُ ‘he opens’ → يُفْتَحُ ‘it is opened’ (yaftaḥu → yuftaḥu)

¹ The letters (ن، ي، ت، أ) which are prefixed to the *muḍāri* as in نَكْتُبُ، أَكْتُبُ، تَكْتُبُ، يَكْتُبُ are called ‘letters of *muḍāra'ah*. These have been combined to form the word أَتَيْنَ ‘they came’.

يَقْرَأُ 'he reads' → يُقْرَأُ 'it is read' (yaqra'u → yuqra'u)

You know that if *wāw* is the first radical, it is omitted in the *muḍā'iri* (See Book Two, Lesson 26). But it is restored in the passive voice, e.g.:

يَجِدُ 'he finds' → يُوجَدُ 'he/it is found'

يَلِدُ 'he begets (a child)' → يُولَدُ 'he is born'

Here are some examples of the passive voice:

خُلِقَ الْإِنْسَانُ مِنْ طِينٍ. 'Man was created from clay.'

فِي أَيِّ عَامٍ وُلِدْتَ؟ 'In which year were you born?'

يُقْتَلُ آلَافٌ مِنَ النَّاسِ فِي الْحُرُوبِ. 'Thousands of people are killed in wars.'

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ. 'A believer is not bitten (by a snake) from the same hole twice.' (*ḥadīth*), i.e., does not repeat the same mistake.

لَا يُوجَدُ هَذَا الْكِتَابُ فِي الْمَكْتَبَاتِ. 'This book is not found in the bookshops.'

لَمْ يَلِدْ وَلَمْ يُولَدْ. 'He neither begot, nor was He begotten' (Qur'ān 112:3).

If the فاعلِ is feminine, the verb should also be feminine, e.g.:

عَمَّ سَأَلَتْ آمِنَةُ؟ 'What was Āminah asked about?'

تُقْرَأُ سُورَةُ الْفَاتِحَةِ فِي كُلِّ رَكْعَةٍ. 'Sūrat al-Fātiḥah is read in every rak'ah.'

If the مفعولٌ به (of the active voice) is a pronoun, then its corresponding *raf'*-form is used

for نائبُ الفاعلِ as explained in Ex 7 in the main Text Book, e.g.:

قَتَلَهُمُ الْمُجْرِمُونَ. 'The criminals killed them.' → قُتِلُوا 'They were killed.'

سَأَلَنِي الْمَدِيرُ. 'The headmaster asked me.' → سُلِّتُ 'I was asked.'

(2) 'I was born in the year 1967 CE' → وُلِدْتُ عَامَ سَبْعَةٍ وَسِتِّينَ وَتِسْعِمِائَةٍ وَأَلْفٍ لِلْمِيلَادِ (2)

'CE' stands for 'Christian Era'. We do not use AD as it stands for 'Anno Domini' in Latin which means 'in the year of (our) Lord'.

LESSON 3

Here the word **عام** is *manṣūb* because it is **مفعولٌ فيه**, i.e., a noun denoting the time of the action (adverb). It does not have the *tanwīn* because it is *muḍāf*. Here are some more examples:

سَأَدْرُسُ اللُّغَةَ الْفَرَنْسِيَّةَ الْعَامَ الْقَادِمَ إِنْ شَاءَ اللَّهُ. 'I will study French next year.'

كُنْتُ فِي مَكَّةَ يَوْمَ الْجُمُعَةِ. 'I was in Mecca on Friday.'

أَيْنَ تَذْهَبُونَ هَذَا الْمَسَاءَ؟ 'Where are you going this evening?'

(3) Certain proper names have **ال** (al-) like **الْحُسَيْنُ**, **الزُّبَيْرُ**. When the particle **يا** is used with them, **ال** is dropped, e.g.:

(يا الْحَسَنُ not يا حَسَنُ).

(4) **هِنْدِيٌّ** means 'Indian'. This is formed from **الْهِنْدُ** by adding **ي** (-iyy-un) at the end.

This process is called *nasab* (النَّسَبُ), and the noun after the addition of this **ي** is called *mansūb* (الْمَنْسُوبُ).⁽³⁾

Note that certain nouns have irregular *mansūb* forms, e.g.:

أَخَوِي (brotherly) from أَخٌ

أَبَوِي (fatherly) from أَبٌ

نَبَوِي (prophetic) from نَبِيٌّ

(5) **أُخْرَى** (ukhar-u) is the plural of **أُخْرَى**. It is **مَمْنُوعٌ مِنَ الصَّرْفِ**.

The plural of the masculine **آخِرٌ** is **آخِرُونَ**. Here are some examples:

غَابَ الْيَوْمَ بِلَالٌ وَطَالِبٌ آخَرٌ. 'Bilāl and another student were absent today.'

غَابَ الْيَوْمَ بِلَالٌ وَطُلَّابٌ آخَرُونَ. 'Bilāl and other students were absent today.'

غَابَتْ زَيْنَبُ وَطَالِبَةٌ أُخْرَى. 'Zainab and another female student were absent.'

غَابَتْ زَيْنَبُ وَطَالِبَاتٌ أُخَرٌ. 'Zainab and other female students were absent.'

³ Not to be confused with *manṣūb* (مَنْصُوبٌ) which is with the letter **ص**.

In the Qur'ān (2:184):

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ .

‘But whoever of you is sick or is on a journey (fasts the same) number of other days.’

As أَيَّام is an irrational noun, the singular أُخْرَى can also be used with it, e.g.:

الفنادق غاليةٌ هذه الأيام، ولكنها رخيصةٌ في أَيَّامٍ أُخْرَى .

‘The hotels are expensive these days, but they are cheap on other days.’

(6) صَلَّى ‘he offered ṣalāh’. The muḍāri‘ is يُصَلِّي, and the amr is صَلِّ .

The expression صَلَّى بِنَا means ‘he led us in ṣalāh’, i.e., he was our imam. So صَلِّ بِنَا means ‘lead us in ṣalāh as the imām.’

(7) إِمَّا... وَإِمَّا means ‘either ... or’, e.g.:

الإسمُ إِمَّا مُذَكَّرٌ وَإِمَّا مُؤَنَّثٌ . ‘A noun is either masculine or feminine.’

إِمَّا تَزُورُنِي وَإِمَّا أَزُورُكَ . ‘Either you visit me or I visit you.’

(8) For the i‘rāb of ثَلَاثِمِائَةٍ through تِسْعِمِائَةٍ, see Key to Book Two, Lesson 24(g).

(9) الْيَهُودُ is a generic plural noun (اسْمُ الْجِنْسِ الْجَمْعِيِّ). Generic plural nouns are of two kinds:

a) Those which make their singular with يَ (iyy-un) e.g.:

عَرَبٌ	‘Arabs’	عَرَبِيٌّ	‘an Arab’
تُرُكٌ	‘Turks’	تُرْكِيٌّ	‘a Turk’
إِنْكِلِيزٌ	‘Englishmen’	إِنْكِلِيزِيٌّ	‘an Englishman’

Note that this يَ is not the yā‘ of nasab which we have just learnt in (4).

b) Those which make their singular with تَ marbūṭah (ة), e.g.:

تِفَاحٌ	‘apples’	تِفَاحَةٌ	‘an apple’
شَجَرٌ	‘trees’	شَجَرَةٌ	‘a tree’

LESSON 3

سَمَكٌ 'fish' سَمَكَةٌ 'a fish'

To understand the use of the singular and the plural, consider the following examples:
If the doctor asks you what fruit you like, you say:

أُحِبُّ الْمَوْزَ 'I like bananas.'

and if he asks you how many you eat after lunch, you say:

أَكُلُ مَوْزَةً 'I eat one banana.'

In the same way you say:

أُحِبُّ الْعَرَبَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَبِيٌّ

'I love the Arabs because the Prophet ﷺ was an Arab.'

Note that the dual is formed from this singular form, e.g.:

عَرَبَيَّانِ 'two Arabs' (not عَرَبَانِ)

مَوْزَتَانِ 'two bananas' (not مَوْزَانِ).

Vocabulary

قَاعِدَةٌ (ج قَوَاعِدُ)	rule	وَتَنٌ (ج أَوْثَانُ)	idol
حِذَاءٌ (ج أَخَذِيَّةُ)	shoe	حَبٌّ	grain
سِوَارٌ (ج أَسُورَةٌ)	bracelet	مُسَدَّسٌ (ج مُسَدَّسَاتُ)	pistol
مَوْءُودَةٌ	female child buried alive after birth	تَمَرٌ	dates
النَّحْلُ	name of the 16 th <i>sūrah</i> (literally, bees)	آتَى يُؤْتِي إِيْتَاءً	to give (iv)
رَدِيءٌ	bad	جَاسُوسٌ (ج جَوَاسِيسُ)	spy
جَرَسٌ (ج أَجْرَاسُ)	bell	ذَبَحَ يَذْبَحُ	to slaughter (an animal) (a-a)
إِذَا	in that case, therefore, that means	إِبْنُ عَشْرِينَ عَامًا	twenty years old
سَطَحَ	to spread out (a-a)	الْحَقُّ يُلْحِقُ الْخَافَا	to attach, join, affix (iv)
سَاقٌ	to drive (a vehicle) (a-u)	تَأَخَّرَ يَتَأَخَّرُ	to be late (v)

لَدَغَ	to bite (of a snake); to sting (of a scorpion) (a-a)	حَوَى يَحْوِي	to contain (a-i)
مُتَأَخَّرٌ	late	سَبَبٌ (جُ اسْبَابٌ)	reason
الْبَارِحَةَ	last night	لِصٍّ (جُ لُصُوصٌ)	thief
سَمَّى يُسَمِّي	to name, call (ii)	تَذَكُّرَةٌ (جُ تَذَاكُرٌ)	ticket
خَطٌّ	handwriting, writing	جَدْوَلٌ (جُ جَدَاوِلٌ)	table (of words)
الْكُوفَةُ	Kufah (a town in Iraq)	جُنْدِيٌّ (جُ جُنُودٌ)	soldier
مَلَابِسٌ	clothes	حَرْبٌ (جُ حُرُوبٌ)	war
وَجَّهَ يُوجِّهُ	to direct (a question towards) (ii)	مُعْظَمُ الْكُتُبِ	most of the books
ذَنْبٌ (جُ ذُنُوبٌ)	crime, offence, sin		
وُضُوحٌ	clarity	شَاحِنَةٌ (جُ شَاحِنَاتٌ)	truck (US), lorry (UK)
بُوضُوحٍ	with clarity, clearly	الْحَرْبُ الْعَالَمِيَّةُ الْأُولَى	first world war
وَاضِحٌ	clear	جُحْرٌ (جُ جُحُورٌ، أَجْحَارٌ)	hole (of a snake)
الْحَرْبُ الْأَهْلِيَّةُ	civil war	٢٠٠٩ م (لِلْمِيلَادِ)	2009 CE
مُهِّمٌ	important	اسْتَطَاعَ يَسْتَطِيعُ	to be able to, can (x)
نَائِبٌ	deputy	عَوَّضَ مِنْهُ يُعَوِّضُ	to compensate, substitute (ii)
حَلَّ مَحَلَّهُ	to take the place of, replace (a-u)	وُلِدَ يُوَلِّدُ	to be born
صَلَّى يُصَلِّي	to pray, offer <i>ṣalāh</i> (ii)	تَأَمَّلَ يَتَأَمَّلُ	consider, think over, ponder (v)
نَصَبَ	to erect, set up (a-i)	تَقَدَّمَ يَتَقَدَّمُ	to precede (v)
صَلَبَ	to crucify (a-i)	عِدَّةَ أَيَّامٍ	a number of days
بَوَّابٌ	doorkeeper	مُجْرِمٌ (جُ مُجْرِمُونَ)	criminal

LESSON 4

In this lesson we learn the following:

- (1) The **إِسْمُ الْفَاعِلِ** (*ismul-fā'il* = active participle): In English one who reads is called a 'reader', and one who writes a 'writer'.

In Arabic a noun on the pattern of *fā'il-un* **فاعِلٌ**¹ is derived from the verb to denote the one who does the action, e.g.:

كَتَبَ	'he wrote'	كَاتِبٌ	'writer'
سَرَقَ	'he stole'	سَارِقٌ	'thief'
عَبَدَ	'he worshipped'	عَابِدٌ	'worshipper'
خَلَقَ	'he created'	خَالِقٌ	'creator'

In the Qur'ān (6:95):

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى

Allāh is the **splitter** of the grains and fruit kernels (i.e., makes them sprout).

- (2) The **إِسْمُ الْمَفْعُولِ** (*ismul-maf'ul* = passive participle): This is a noun on the pattern of *maf'ul-un*

مَفْعُولٌ² derived from the verb to denote the one who suffers the action, e.g.:

قَتَلَ	'he killed'	مَقْتُولٌ	'one who has been killed'
خَلَقَ	'he created'	مَخْلُوقٌ	'he who has been created/that which has been created'
سَرَّ	'he pleased'	مَسْرُورٌ	'he who is pleased'
كَسَرَ	'he broke'	مَكْسُورٌ	'that which is broken'

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

'No creature has to be obeyed if it involves disobedience to the Creator.'

¹ This pattern can be represented by the formula 1ā2i3-un, i.e., the first radical is followed by a long ā, and the second radical is followed by a short i.

² This pattern can be represented by the formula ma12ū3-un, i.e., an extra ma- is prefixed to the first radical, and the second radical is followed by a long ū.

(3) **مَا** أَنَا بِغَافِلٍ عَمَّا تَعْمَلُ 'I am not unmindful of what you are doing.' This **مَا** is called **مَا الْحِجَازِيَّةُ** (the *Hijāzi mā*) and acts like **لَيْسَ**. It is used in a nominal sentence, after its introduction the *khavar* is rendered *manṣūb*. The *khavar* may also take an extra *bā'* rendering it *majrūr*, e.g.:

مَا الْبَيْتُ بِجَدِيدٍ. or مَا الْبَيْتُ جَدِيدًا. → الْبَيْتُ جَدِيدٌ.
 ليس البيتُ بجديدٍ. or ليس البيتُ جديدًا.
 just as we say

We have in the Qur'ān (12:31):

مَا هَذَا بَشَرًا 'This is not a human being.'

Here the *khavar* is *manṣūb*. We also have examples of the *khavar* having *bā'*, e.g. in 2:74:

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ 'And Allāh is not unmindful of what you do.'

Vocabulary

قَفْلٌ (ج أَقْفَالٌ)	lock	مَنْكَبٌ (ج مَنَاكِبُ)	shoulder
غَافِلٌ	unmindful	يَتِيمٌ (ج أَيْتَامٌ، يَتَامَى)	orphan
فَاتِحٌ	conqueror	مُعْجَمٌ (ج مُعَاجِمٌ)	dictionary
جَزَاءٌ	recompense	عَابِرٌ سَبِيلٍ (ج عَابِرُو سَبِيلٍ)	traveller, wayfarer
جَمْرٌ	live coal	سَمَحَ لَهُ بِكَذَا يَسْمَحُ (a-a)	to permit, allow
كَفَلَ يَكْفِلُ	to support, provide for (a-u)	صِيغَةٌ (ج صِيَغٌ)	form of a word
سَلَقَ يَسْلُقُ	to cook in boiling water (a-u)	زَمَانٌ (ج أَزْمَنَةٌ)	period of time
بَرَأَ	to create (a-a)	نَتِيجَةٌ (ج نَتَائِجُ)	result
شَهِدَ (i-a)	to bear witness	نَاسِخٌ (ج نُسَاخٌ)	typist
نَهَرَ	to chide, rebuff, reproach (a-a)	مَجُوسِيٌّ (ج مَجُوسٌ)	Zoroastrian
فَلَقَ	to split, cleave (a-i)	جِهَةٌ (ج جِهَاتٌ)	side; part, section; direction; quarter

LESSON 4

قَامَ بِالْأَمْرِ	to carry out, perform (a-u)	غَرِيبٌ (ج غُرَبَاءُ)	stranger
نَقَلَ	to remove, move away (a-u)	قَبَضَ عَلَى الشَّيْءِ	to catch hold of (a-i)
كَسَبَ يَكْسِبُ	to earn (a-i)	فَرَّجَ بَيْنَهُمَا	to separate, keep apart (ii)
أَشَارَ يُشِيرُ	to point (iv)	اِسْتَقَّ اِسْتِقَاقًا	to derive a word from another (viii)
صَاغَ	to form a word (a-u)	اِشْتَرَى يَشْتَرِي	to buy (viii)
مَعْصِيَةٌ	disobedience	فِي أَثْنَاءِ كَذَا	during
جَيِّدٌ	good	نَوَآةٌ (ج نَوَى)	fruit kernel, fruit stone
الْأَنْدَلُسُ	Spain, especially southern Spain	دَفَنَ يَدْفِنُ	to bury (a-i)
سَرَقَةٌ	theft	جَهْلٌ	to be ignorant (i-a)
عَبَرَ يَعْبرُ	to cross, traverse (a-u)	كَرِهَ	to hate (i-a)
فَرَّ	to escape, flee, run away (a-i)	أَسَفٌ	to be sorry (i-a)
دَلَّ	to indicate, denote (a-u)	رَسَبَ يَرْسِبُ	to fail (in an examination) (a- u)
عَقَلَ	to understand (a-i)	وَقَعَ يَقَعُ	to fall (a-a)
ظَنَّ	conjecture	طَاعَةٌ	obedience
شَهْرِيٌّ	monthly		

LESSON 5

In this lesson we learn the following:

- (1) We have learnt the formation of the passive voice from the *sālim* verb. Now we learn its formation from the *ajwaf* verb.

<i>Māḍī</i> : قَالَ (qāla)	becomes	قِيلَ (qīla)	'it was said'
بَاعَ (bā'a)	becomes	بِيعَ (bī'a)	'it was sold'
زَادَ (zāda)	becomes	زِيدَ (zīda)	'it was increased/added'
<i>Muḍāri</i> : يَقُولُ (yaqūlu)	becomes	يُقَالُ (yuqālu)	'it is said'
يَبِيعُ (yabī'u)	becomes	يُبَاعُ (yubā'u)	'it is sold'
يَزِيدُ (yazīdu)	becomes	يُزَادُ (yuzādu)	'it is increased/added'

Here are some examples:

يُقَالُ إِنَّ هَذِهِ الْأَرْضَ بِيعَتْ بِمِلْيُونِ رِيَالٍ.

'It is said that this land was sold for one million riyals.'

هُنَا تُبَاعُ الصُّحُفُ وَالْمَجَلَّاتُ.

'Here newspapers and magazines are sold.'

- (2) We have learnt in the previous lesson the formation of *اسْمُ الْفَاعِلِ* from the *sālim* verb. Now we learn its formation from non-*sālim* verbs.¹

- a) *Muḍā'af*: حَاجَّ: يَحُجُّ (hājj-un) 'pilgrim' for حَاجِجٌ (hājjij-un)
The *kasrah* of the second radical is dropped for assimilation.
- b) *Ajwaf wāwī*:² قَالَ: يَقُولُ قَائِلٌ (qā'il-un) 'one who says' for قَاوِلٌ (qāwil-un)
Ajwaf yā'ī: زَادَ: يَزِيدُ زَائِدٌ (zā'id-un) 'more' for زَائِدٌ (zāyid-un)
- c) *Naqīṣ wāwī*: نَجَا: يَنْجُو نَاجٍ (nāji-n/al-nājiy)

¹ For *sālim* and non-*sālim* verbs see Key to Book Two, Lessons 26 through 29.

² *Ajwaf wāwī* is *Ajwaf* with *wāw* as the second radical, e.g., قَالَ يَقُولُ; and *ajwaf yā'ī* has *yā'* as the second radical, e.g., زَادَ يَزِيدُ. This also applies to the *naqīṣ*.

‘one who has escaped’ for نَاجٍ (nājiw-un)

Nāqış yā 'ī: سَقَى: يَسْقِي (السَّاقِي) (sāqi-n/al-sāqiy) ‘cup bearer’

(3) We have learnt in the previous lesson the formation of the **إِسْمُ الْمَفْعُولِ** from the *sālīm* verb.

Now we learn its formation from non-*sālīm* verbs.

a) *Muḍa‘‘af*: The **إِسْمُ الْمَفْعُولِ** from this verb is regular, e.g.:

سَرَّ	مَسْرُورٌ	‘pleased’
عَدَّ	مَعْدُودٌ	‘counted’
صَبَّ	مَصْبُوبٌ	‘poured out’
حَلَّ	مَحْلُولٌ	‘solved’

b) *Ajwaf wāwī*:

مَقُولٌ (maqūl-un) ‘that which has been said’ for مَقُولٌ³ قَالَ: يَقُولُ

Here the second radical has been dropped. Here is one more example:

مَلُومٌ (malūm-un) ‘blameworthy’ for مَلُومٌ لَامَ: يَلُومُ

Ajwaf yā 'ī:

مَزِيدٌ (mazīd-un) ‘more’ for مَزِيدٌ زَادَ: يَزِيدُ

Here the second radical has been dropped, and the *wāw* of **مَفْعُول** has been changed to *yā*. Here is one more example:

مَكِيلٌ (makīl-un) ‘measured’ for مَكِيلٌ كَالَ: يَكِيلُ

c) *Nāqış wāwī*:

مَدْعُوٌّ (mad‘ūw-un) ‘invited’. دَعَا: يَدْعُو

It is regular. It is written with one *wāw* bearing *shaddah*. If it is written like this مَدْعُوٌّ, you can see the two *wāws*: the first is the *wāw* of **مَفْعُول**, and the second is the third radical. Here is another example:

مَتْلُوءٌ (matlūw-un) ‘that which is recited’. تَلَا: يَتْلُو

Nāqış yā 'ī:

³ The **إِسْمُ الْمَفْعُولِ** is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is easier to understand.

مَبْنُوءٍ (mabnūy-un) 'that which has been built' for مَبْنِيٍّ (mabnīy-un) بَنَى: يَبْنِي

Here the *wāw* of مَفْعُول has been changed to *yā*. Here is another example:

مَشْوُوءٍ (mashwūy-un) 'grilled' for مَشْوِيٍّ (mashwīy-un) شَوَى: يَشْوِي⁴.

Vocabulary

مَعَهْدٌ (ج مَعَاهِدُ)	institute	مَرْكَزٌ (ج مَرَائِزُ)	centre
مَنْهَجٌ (ج مَنَاهِجُ)	syllabus	مَرْكَزُ شُؤُونِ الدَّعْوَةِ	centre for da'wah affairs
بِطَاقَةٌ (ج بِطَاقَاتُ)	card	تَرْحَالٌ	travel
مَجَّانًا	free (without payment)	سِلْعَةٌ (ج سِلَعُ)	commodity
السِّلْعَةُ الْمَبِيعَةُ	sold goods	إِلَى اللَّقَاءِ	until we meet again! au revoir!
مُؤْتَمَرٌ (ج مُؤْتَمَرَاتُ)	conference	حَصَلَ عَلَى الشَّيْءِ حُصُولًا	to obtain (a-u)
غَيْرُ النَّاطِقِينَ بِالْعَرَبِيَّةِ	non-native speakers of Arabic	سِرٌّ (ج أَسْرَارُ)	secret
مَالَ يَمِيلُ	to lean (a-i)	صَانَ يَصُونُ	to protect (a-u)
نَجَا يَنْجُو	to escape (a-u)	لَامَ يَلُومُ	to reproach, blame (a-u)
شَفَى يَشْفِي	to cure, heal	إِنْتَهَزَ الْفُرْصَةَ	to take the opportunity (viii)
تَرَاوَحَ يَتَرَاوَحُ	to fluctuate, vary (vi)	مَرَحَبٌ	spaciousness
سَلَّمَ عَلَيْهِ	to greet with السَّلَامُ عَلَيْكُمْ (ii)	أَذَّنَ يُؤَذِّنُ	to call to prayer (ii)
زَنَى	to have illicit sex (a-i)	أَهْلٌ	one's kith and kin
أَهْلًا وَسَهْلًا وَمَرَحَبًا	welcome (originally meaning: you are with your own kith and kin, you are on level ground on which you can proceed with your journey without difficulty and there is enough room in my tent for your stay).		
زَائِرٌ (ج زَوَارُ)	visitor	فُرْصَةٌ (ج فُرُصُ)	opportunity

⁴ The verb شَوَى يَشْوِي is *lafīf maqrūn*, but this rule is common to *nāqīṣ yā'ī* and *lafīf maqrūn*.

LESSON 5

نُسْخَةٌ (ج نُسُخ)	copy	مُحَاضِرٌ (ج مُحَاضِرُونَ)	lecturer
شِرَاءٌ	purchase	مَزَادٌ	auction
شَأْنٌ (ج شُؤُون)	matter, affair	أَصْلٌ	original form (of a word)
النَّاطِقُونَ بِالْعَرَبِيَّةِ	native speakers of Arabic	ضَلَّ	to go astray (a-i)
أَجُوفٌ (ج جُوف)	hollow, (gr) a verb with <i>wāw</i> or <i>yā</i> ' as the second radical	عَفَا عَنْهُ يَعْفُو	to forgive (a-u)
هَدِيَّةٌ (ج هَدَايَا)	present, gift	رَجَا يَرْجُو	to hope (a-u)
صَحْبَتُكَ السَّلَامَةُ فِي الْحَلِّ وَالتَّرْحَالِ May safety be your companion while you stay and while you travel!			
سَالَ يَسِيلُ	to flow (a-i)	صَحَبَ	to accompany (i-a)
شَكَّ	to suspect, doubt (a-u)	اسْتَأْذَنَ يَسْتَأْذِنُ	to ask permission (x)
اِغْتَنَمَ الْفُرْصَةَ	to take the opportunity (viii)	سَهْلٌ	soft, level ground
اطَّلَعَ عَلَيْهِ يَطَّلِعُ	to acquaint oneself, get information (viii)	مُدَّةٌ (ج مُدَد)	period of time, duration
طَرَقَ الْبَابَ	to knock at the door (a-u)	طَرَقَ	knock
سَقَى يَسْقِي	to give someone something to drink (a-i)	سَاقٍ	cup-bearer
بَيْضَةٌ (ج بَيْض)	egg	شَابٌّ (ج شُبَّان، شَبَاب)	youth, young man

LESSON 6

In this lesson we learn the formation of the nouns of place and time **إِسْمَا الْمَكَانِ وَالزَّمَانِ**.

Both have the same form which is either **مَفْعَل** (maf'al-un) or **مَفْعِل** (maf'il-un), e.g.:

مَلْعَبٌ	'time/place of playing'
مَكْتَبٌ	'time/place of writing'
مَطْبَخٌ	'time/place of cooking'
مَغْرَبٌ	'time/place of the setting (of the sun)'
مَشْرِقٌ	'time/place of the rising (of the sun)'

It is on the pattern of **مَفْعَل** (maf'al-un) in the following cases:

a) if the verb is *nāqış* irrespective of the vowel of the second radical, e.g.:

جَرَى: يَجْرِي	مَجْرَى	'course'
لَهَا: يَلْهُو	مَلْهَى	'place of entertainment'

b) if the second radical of a non-*nāqış* has *fathah* or *ḍammah* in the *muḍāri*, e.g.:

لَعِبَ: يَلْعَبُ	مَلْعَبٌ	'playground'
شَرَبَ: يَشْرَبُ	مَشْرَبٌ	'drinking place'
دَخَلَ: يَدْخُلُ	مَدْخَلٌ	'entrance'
طَبَخَ: يَطْبُخُ	مَطْبَخٌ	'kitchen'

It is on the pattern of **مَفْعِل** (maf'il-un) in the following cases:

a) if the verb is *mithāl* irrespective of the vowel of its second radical, e.g.:

وَقَفَ: يَقِفُ	مَوْقِفٌ	'car-park'
وَضَعَ: يَضَعُ	مَوْضِعٌ	'place'

b) if the second radical of a non-*mithāl*, non-*nāqış* verb has *kasrah* in the *muḍāri*, e.g.:

جَلَسَ: يَجْلِسُ	مَجْلِسٌ	'sitting-room'
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LESSON 6

نَزَلَ يَنْزِلُ مَنَزِلٌ 'place of getting down'. ⁽¹⁾

A *tā marbūṭah* (ة) may be added to both the patterns, e.g.:

مَنْزِلَةٌ 'position'

مَدْرَسَةٌ 'school'.

Vocabulary

لَهَا يَلْهُو	to amuse oneself, play (a-u)	مَوْقِفُ السَّيَّارَاتِ (ج مَوَاقِفُ)	car park
أَوَى يَأْوِي	to seek refuge (a-i)	مَحْطَةُ الْقِطَارِ	railway station
هَجَعَ	to sleep (a-a)	مَصْرَفٌ (ج مَصَارِفُ)	bank
ثَوَى يَثْوِي	to stay (a-i)	مُشْتَرِكٌ (ج مُشْتَرِكُونَ)	participant
سَعَى يَسْعَى	to walk between Ṣafā and Marwah (a-a)	رَحْلَةٌ (ج رَحَلَاتٌ)	tour, trip
عَرَضَ يَعْزِضُ	to display, exhibit (a-i)	يَجِبُ أَنْ تَذْهَبَ	you must go
قَرَّ يَقِرُّ	to settle down, abide (a-i)	تَحِيَّةٌ	greeting
مَقَرٌّ	residence, place of work, headquarters	مُسْتَعِدٌّ	ready
الزَّحَامُ	crowd, traffic jam	نَادَى يَنَادِي	to call (iii)
طَعِمَ	to eat (i-a)	لَجَأٌ	to take refuge (a-a)
نَفَى يَنْفِي	to banish, deport (a-i)	قِطَارٌ (ج قِطَارَاتٌ، قِطَرٌ)	train
حَطَّ يَحْطُ	to take down a load (a-u)	طَافَ بِالْكَعْبَةِ يَطُوفُ	to go round the Ka'bah. (a-u)
يَسَّرَ	to facilitate, make a difficult task easy (ii)	التَّقَى بِلَالٍ وَحَامِدٌ	to meet (viii)
		مَيْسِرٌ	one who facilitates

¹ Exceptions to this rule are: مَسْجِدٌ from يَسْجُدُ, مَشْرِقٌ from يَشْرِقُ, مَغْرِبٌ from يَغْرُبُ. According to the rule these should have been on the pattern of maf'al.

LESSON 7

In this lesson we learn the formation of the noun of instrument **إِسْمُ الْأَلَةِ**.

It denotes the instrument for the action denoted by the verb, e.g.:

فَتَحَ 'he opened'	مِفْتَاحٌ	'an instrument for opening', i.e., a key.
رَأَى 'he saw'	مِرْآةٌ	'an instrument for seeing' i.e., a mirror.
وَزَنَ 'he weighed'	مِيزَانٌ (1)	'an instrument for weighing', i.e., a balance.

There are three patterns of **إِسْمُ الْأَلَةِ**. These are:

a) **مِفْعَالٌ** (mif'āl-un), e.g.:

مِنْشَارٌ	'a saw'	(نَشَرَ he sawed)
مِحْرَاطٌ	'a plough'	(حَرَثَ he ploughed)

b) **مِفْعَلٌ** (mif'al-un), e.g.:

مَصْعَدٌ	'a lift'	(صَعَدَ he ascended)
مِثْقَبٌ	'a drill'	(ثَقَبَ he drilled)

c) **مِفْعَلَةٌ** (mif'alat-un), e.g.:

مِكنَسَةٌ	'a broom'	(كَنَّسَ he swept)
مِقْلَاةٌ	'a frying pan'	(originally مِقْلِيَّةٌ from قَلَى he fried)
مِكَوَاةٌ	'an iron'	(originally مِكَوِيَّةٌ from كَوَى he ironed) (2).

¹ Note that مِيزَانٌ is originally مِوزَانٌ (miwzān → mīzān). Arabic phonetic system does not admit of the iw combination. Wherever this combination occurs it is changed to ī, i.e., the w is omitted and i gets a compensatory lengthening.

² It should be noted that words like مِكَوَاةٌ, مِقْلَاةٌ are on the pattern of mif'alat-un and not mif'āl. According to the Arabic phonetic system the combination aya and awa are changed to ā, so miqlayat-un becomes miqlāt-un, and miṣlawat-un from صَفَا يَصْفُو to filter, strain becomes miṣlāt-un.

Vocabulary

طَبْعًا	of course	طَرَّازٌ (جَ أَطْرَازَةٍ، طَرَّازٌ)	model
عَدَسٌ	lentils	أَلَةٌ (جَ آلَاتٌ)	tool
مُطَفِّفٌ	one who weighs or measures less	نَمِرٌ (جَ نَمُورٌ)	leopard, tiger
كَوَى يَكْوِي	to iron (a-i)	وَدَّعَ يُودِّعُ	to bid farewell, say goodbye (ii)
مِكْوَاةٌ	iron (the instrument)	وَدَاعٌ	farewell, goodbye
رَقِيَ يَرْقِي	to climb, ascend (i-a)	قَلَى يَقْلِي	to fry (a-i)
مِرْقَاةٌ	step (in a staircase)	مَقْلَاةٌ	frying-pan
حَكَ يَحْكُ	to rub, scratch (a-u)	حَرَثَ يَحْرِثُ	to plough (a-u)
مَحْكٌ	touchstone	مَحْرَاثٌ	plough (the instrument)
قَبَضَ يَقْبِضُ	to seize, grasp (a-i)	لَعَقَ يَلْعَقُ	to lick (i-a)
مِقْبِضٌ	handle	مَلْعَقَةٌ	spoon (literally, instrument for licking)
بَرَدَ يَبْرُدُ	to file (a-u)	قَاسَ يَقِيسُ	to measure (a-i)
مِبْرَدٌ	file (metal tool with a rough surface)	مِقْيَاسٌ	measure, measuring instrument
قَادَ يَقُودُ	to lead an animal by a halter (a-u)	عَصَرَ يَعْصِرُ	to press, squeeze (grapes, olives, etc.) (a-i)
مَقُودٌ	halter, steering (of an automobile)	مَعْصِرَةٌ	press (for extracting oil, fruit juice, etc.)
قَمْحٌ	wheat	طَلْبَةٌ	request, demand
نَصَحَ لَهُ يَنْصَحُ	to advise, exhort (a-a)	مَخْلَبٌ (جَ مَخَالِبٌ)	claw
أَجُودٌ	جَيِّدٌ of <i>ism al-tafḍīl</i>	ذَنْبٌ (جَ ذَنَابٌ)	wolf
بَرَى يَبْرِي	to trim, sharpen a pencil (a-i)	مَحَا يَمْحُو	to erase (a-u)
مِبْرَاةٌ	pencil-sharpener	مَمْحَاةٌ	eraser

صَفَا يَصْفُو	to be pure and unpolluted (a-u)	نَشَرَ يَنْشُرُ	to saw (a-u)
مِصْفَاةٌ	strainer, filter	مِنْشَارٌ	saw (the instrument)
زَلَجَ يَزْلُجُ	to slide along (a-i)	قَصَّ يَقْصُ	to cut (a-u)
مِزْلَاجٌ	sliding bolt	مِقْصَصٌ	pair of scissors
صَعَدَ يَصْعَدُ	to climb, ascend (i-a)	حَلَبَ يَحْلُبُ	to milk (an animal) (a-u)
مِصْعَدٌ	elevator (US), lift (UK)	مِحْلَبٌ	milking vessel
دَلَالَةٌ	meaning	غَرَفَ يَغْرِفُ	to scoop (a-i)
بُرٌّ	wheat	مِغْرَفَةٌ (ج مَغَارِفُ)	scoop, large spoon, ladle
سَطَرَ يَسْطُرُ	to draw lines (on a sheet of paper) (a-u)	وَاسِطَةٌ	means; medium
مِسْطَرَةٌ	ruler (the instrument)	بِوَاسِطَتِهِ	by means of it, through it
طَرَقَ يَطْرُقُ	to strike metal with a hammer (a-u)	وَيْلٌ	woe, affliction
مِطْرَقَةٌ	hammer	دَلَّ عَلَى كَذَا يَدُلُّ	to denote (a-u)

LESSON 8

In this lesson we learn the following:

- (1) The *ma'rifah* and the *nakirah*, i.e., the *definite* (المَعْرِفَةُ) and the *indefinite* (النَّكِرَةُ) nouns.

Read this passage:

"A man came to me and said that he was hungry. He was a stranger. I gave the man some money." Here *a man* is indefinite, because he is unknown to you and to your listener. But *the man* is definite because he has already been mentioned.

In Arabic the following seven categories of nouns are definite (مَعْرِفَةُ):

- 1) pronouns like أَنَا، أَنْتَ، هُوَ.
- 2) proper names like أَحْمَدُ، بِلَالٌ، مَكَّةُ.
- 3) demonstrative pronouns like هَذَا، ذَلِكَ، أُولَئِكَ.
- 4) relative pronouns like الَّذِي، الَّذِينَ، الَّتِي، مَا، مَنْ.
- 5) a noun with the article ال like الْكِتَابُ، الرَّجُلُ.
- 6) a noun with a *definite* noun as its *muḍāf ilayhi* like
كِتَابُ هَذَا، كِتَابُ الْمُدْرَسِ، كِتَابُهُ، كِتَابُ حَامِدٍ

A noun which has an *indefinite* noun as its *muḍāf ilayhi* like:

كِتَابُ طَالِبٍ 'a student's book'

بَيْتُ مُدْرَسٍ 'a teacher's house'

is *indefinite*.

- 7) a *munādā* specified by *nidā'* (calling), e.g.:

يَا رَجُلُ 'O man'

يَا وَلَدُ 'O boy'

Note that رَجُلٌ and وَلَدٌ are indefinite. But they have become definite because they are the ones meant by the caller. If, however, an indefinite noun is not specified by the caller, it remains indefinite even after being *munādā*, as a blind man saying:

يَا رَجُلًا خُذْ يَدَيَّ 'O man, hold my hand.'

It is obvious that he does not mean any particular person.

Note that in يَا رَجُلُ the *munādā* is *mabnī* and has u-ending, while in رَجُلًا it is *manṣūb*.

A *nakirah* becomes a *ma'rifah* by being *munādā* as we have seen, whereas a *ma'rifah* is

not affected by the *nidā'*, e.g.:

يا بلالٌ is *ma'rifah* (definite) and remains so in بلالٌ.

(2) **تعال** 'come!' This verb is used only in the *amr*. In the *māḍī* and the *muḍāri'* the verbs **جاء: يَجِيءُ**

or **أتى: يَأْتِي** are used, e.g.:

جاءني بلالٌ أمس. 'Bilāl came to me yesterday'

لا تأتيني غداً. 'Don't come to me tomorrow'

Here is **تعال** *isnāded* to the other pronouns of the second person:

تعالوا يا إخوان (ta'ālaw) **تعاليا يا ولدان** (ta'ālayā) **تعال يا ولد** (ta'āla)

تعالين يا أخوات (ta'ālayna) **تعاليا يا بنتان** (ta'ālayā) **تعالين يا خديجة** (ta'ālai)

The verb **تعال** is, however, used in the *māḍī* and the *muḍāri'* in the sense of 'he went up, he rose, he was exalted'. The *amr* **تعال** originally meant 'come up', 'ascend' then it came to mean just 'come'.

Vocabulary

رصاص	lead	خريطة (ج خرائط)	map
قلم رصاص	pencil	العالم الإسلامي	the Islamic world
قيمة	value, price	قسم (ج أقسام)	section
لوحة	plaque, cardboard with writing, chart, etc.	حبر	ink
معين	particular, specified	سلم لفلان يسلم	to give, hand over (ii)
ضد	opposite	غلاف (ج غلف)	cover, wrapper, title-page
حوى	to contain, hold (a-i)	نادى ينادي نداءً	to call (iii)
قلم حبر	fountain pen	انقلب ينقلب انقلاباً	to overturn (vii)
الاسم المحلى بال	a noun with al- attached to it (literally, a noun which has been decorated with the ornament of al-)		

LESSON 8

جَافٌ	dry	كَيْسٌ (ج أَكْيَاسٌ)	bag
قَلَمٌ جَافٌ	ball-point pen	هَدِيَّةٌ (ج هَدَايَا)	gift, present
وَرَقٌ مُسَطَّرٌ	ruled paper	نَوْعٌ (ج أَنْوَاعٌ)	kind
سَلِمَ	to be safe (i-a)	مُشْتَرٍ (المُشْتَرِي)	buyer
دَفَعَ	to pay (a-a)	لِسَانٌ (ج أَلْسِنَةٌ)	tongue
نَفِدَ	to be exhausted, come to an end (i-a)	مَقْصُودٌ بِالنِّدَاءِ	specified by calling
حَلَّى يُحَلِّي تَحْلِيَةً	to adorn someone with ornaments (ii)	أَشَارَ يُشِيرُ إِشَارَةً	to point to (iv)
تَحْلِيَةُ الْاسْمِ بِالْـ	adding al- to the noun		

LESSON 9

In this lesson we learn the following:

- (1) The omission of the *nūn* of the dual and the sound masculine plural. You have seen in Book One that a noun loses its *tanwīn* when it becomes *muḍāf* e.g.:

كِتَابُ kitāb-un كِتَابُ حَامِدٍ kitāb-u Hāmid-in (not kitāb-un Hāmid-in).

In the same way the *nūn* of the dual and sound masculine plural is also omitted when they happen to be *muḍāf* e.g.:

أَيْنَ الْبَنَاتَانِ؟ but أَيْنَ بَنَاتُ بِلَالٍ؟ (bintāni but bintā Bilāl-in)

‘Where are Bilāl’s two daughters?’

رَأَيْتُ الْبَنَتَيْنِ. but رَأَيْتُ بَنَتَيْ بِلَالٍ. (bintayni but bintay Bilāl-in)

‘I saw Bilāl’s two daughters.’

أَبْحَثُ عَنِ الْبَنَتَيْنِ. but أَبْحَثُ عَنْ بَنَتَيْ بِلَالٍ. (bintayni but bintay Bilāl-in)

‘I am looking for Bilāl’s two daughters.’

جَاءَ الْمُدَرِّسُونَ. but جَاءَ مُدَرِّسُو الْحَدِيثِ. (mudarrisūna but mudarrisū l-ḥadīth-i)

‘The teachers of ḥadīth came.’

سَأَلْتُ الْمُدَرِّسِينَ. but سَأَلْتُ مُدَرِّسِي الْحَدِيثِ. (mudarrisīna but mudarrisī l-ḥadīth-i)

‘I asked the teachers of ḥadīth.’

سَلَّمْتُ عَلَى الْمُدَرِّسِينَ. but سَلَّمْتُ عَلَى مُدَرِّسِي الْحَدِيثِ.

(mudarrisīna but mudarrisī l-ḥadīth-i)

‘I greeted the teachers of ḥadīth.’

- (2) We have learnt in Book One that the dual of هَذَا is هَذَانِ, and that of هَذِهِ is هَاتَانِ, e.g.:

هَذَانِ مَسْجِدَانِ، وَهَاتَانِ مَدْرَسَتَانِ.

Now we learn that the dual of ذَلِكَ is ذَٰلِكَ (dhānika) and that of تِلْكَ is تَانِكَ (tānika), e.g.:

هَذَانِ مُدَرِّسَانِ، وَذَانِكَ طَالِبَانِ. ‘These two are teachers, and those two are students.’

هَاتَانِ طَبِيبَتَانِ، وَتَانِكَ مُمَرِّضَتَانِ. ‘These two are lady doctors, and those two are nurses.’

In the *naṣb* and *jarr* cases they become ذَيْنِكَ and تَيْنِكَ (dhaynika, taynika), e.g.:

اِفْتَحْ ذَيْنِكَ الْبَابَيْنِ وَتَيْنِكَ الْوُجُوهَ الْوُضُوءِ. ‘Open those two doors and those two windows.’

مَنْ يَسْكُنُ فِي تَيْنِكَ الْفِلَتَيْنِ؟ ‘Who lives in those two villas?’ (الْفِلَةُ villa).

LESSON 9

(3) **كِلَا** means 'both', and its feminine is **كِلْتَا**.

These are always *muḍāf*, and the *muḍāf ilayhi* is **مُشْنَى**, e.g.:

كِلَا الطَّالِبَيْنِ فِي الْمَكْتَبَةِ. 'Both the students are in the library.'

كِلْتَا السَّيَّارَتَيْنِ أَمَامَ الْبَيْتِ. 'Both the cars are in front of the house.'

كِلَا and **كِلْتَا** are treated as singular words, so their predicate is singular, e.g.:

كِلَا الطَّالِبَيْنِ تَخَرَّجَ. 'Both the students have passed out.' (Not تَخَرَّجَا).

كِلْتَا السَّاعَتَيْنِ جَمِيلَةٌ. 'Both the watches are beautiful.' (Not جَمِيلَتَانِ).

In the Qur'ān (18:33):

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا. 'Both the gardens brought forth their produce.'

كِلَانَا مَسْرُورٌ. 'Both of us are happy.'

كِلَا and **كِلْتَا** remain unchanged in *naṣb* and *jarr* cases if the *muḍāf ilayhi* is a noun, e.g.:

أَعْرِفُ كِلَا الرَّجُلَيْنِ. 'I know both the men.'

بَحَثْتُ عَنْ كِلَا الرَّجُلَيْنِ. 'I looked for both the men.'

But they are declined like the **مُشْنَى** if the *muḍāf ilayhi* is a pronoun, e.g.:

رَأَيْتُ كِلَيْهِمَا. 'I saw both of them.' (kilay-himā)

مَنْ سَأَلْتَ؟ زَيْنَبٌ أَمْ أَمْنَةُ؟ 'Whom did you ask, Zainab or Aminah?'

سَأَلْتُ كِلَيْهِمَا. 'I asked both of them.' (kiltay-himā)

In the same way, **بَحَثْتُ عَنْ كِلَيْهِمَا / عَنْ كِلْتَيْهِمَا** 'I looked for both of them.'

(4) You know that 'my book' in Arabic is **كِتَابِي**. Note that the *yā* has *sukūn*. But it takes a *fathḥah* if it is preceded by an *alif* or a *sākin yā*, e.g.:

بِنْتَايَ 'my two daughters' (bintā-ya)

رَجُلَايَ 'I washed my two feet.' (rijlay-ya)

(5) The *amr* from **يَأْتِي** is **إِيَّتِي** (īti). It was originally **إِيَّتِي** (i'ti).

If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g.:

اَءٌ → آ
 اِءٌ → آي
 اُءٌ → أُو

According to this rule اِئْتِ becomes اِيتِ. But if this word is preceded by another word, the first *hamzah* is omitted because it is *hamzat al-waṣl*, and the second returns because there is no more meeting of two *hamzahs* now. So the *amr* now becomes:

وَأْتِ 'and come' or
 فَاتِ 'so come'.

It should have been written وَأَتِ , فَاتِ with the *hamzat al-waṣl*, but it is omitted so that two *alifs* do not appear side by side.

(6) You have learnt in Book Two (Lesson 26) that هَاهُذَا means 'Here it is' or 'Here he is'.

Its dual form is: هَهُمَاذَانِ (hāhumādhāni)

Its feminine is: هَهُمَاتَانِ (hāhumātāni)

The masculine plural forms is: هَاهُمْ أَوْلَاءُ (hāhum'ulā'i)

and the feminine plural form is: هَاهُنَّ أَوْلَاءُ (hāhunna'ulā'i)

أَيْنَ بِلَالٌ؟ 'Where is Bilāl?'

هَاهُذَا 'Here he is.'

أَيْنَ بِلَالٌ وَحَامِدٌ؟ 'Where are Bilāl and Hāmid?'

هَهُمَاذَانِ 'Here they are.'

أَيْنَ بِلَالٌ وَأَخَوَاهُ؟ 'Where are Bilāl and his two brothers?'

هَاهُمْ أَوْلَاءُ 'Here they are.'

أَيْنَ مَرْيَمٌ؟ 'Where is Maryam?'

هَاهِي ذِي 'Here she is.'

LESSON 9

أَيْنَ مَرْيَمُ وَأَمْنَةُ؟	'Where are Maryam and Āminah?'
هَهُمَا تَانِ	'Here they are.'
أَيْنَ مَرْيَمُ وَأَخَوَاتُهَا؟	'Where are Maryam and her sisters?'
هَاهُنَّ أَوْلَاءُ	'Here they are.'
أَيْنَ إِبْرَاهِيمُ؟	'Where is Ibrāhīm?'
هَآنَذَا	'Here I am.' (hā'anadhā)
أَيْنَ إِبْرَاهِيمُ وَزُمَلَاؤُهُ؟	'Where are Ibrāhīm and his classmates?'
هَآنَحُنْ أَوْلَاءُ	'Here we are.' (hānaḥnu'ulā'i)
أَيْنَ فَاطِمَةُ؟	'Where is Fāṭimah?'
هَآنَذِي	'Here I am.' (hā'anadhī)
أَيْنَ فَاطِمَةُ وَزَمِيلَاتُهَا؟	'Where are Fāṭimah and her classmates?'
هَآنَحُنْ أَوْلَاءُ	'Here we are.' (hānaḥnu'ulā'i)

Vocabulary

حِصَّةٌ (ج حِصَصٌ)	period (duration of a lesson in an educational institution)	مُقَدَّسٌ	holy
أَرِيكَةٌ (ج أَرَائِكُ)	couch, sofa	إِلَهٌ (ج آلِهَةٌ)	god, deity
أَجِيرٌ (ج أَجْرَاءُ)	hireling, labourer	المَسَدُ	name of the 111th <i>sūrah</i> (literally, palm fibre)
مَبْلَغٌ (ج مَبَالِغُ)	sum of money, amount	مُرَاعَاةٌ	considering, bearing in mind
أَبُو لَهَبٍ	literally meaning 'the man of flame', it was the nickname of 'Abd al-'Uzzā, an uncle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He was so named for his ruddy complexion.		
ذَانِكَ	those two (feminine تَانِكَ)	نَطْقٌ	pronunciation
بُرْهَانٌ (ج بَرَاهِينُ)	proof, evidence	نَحْوٌ	syntax (study of sentence structure)
مَقَالٌ	article (in a newspaper, magazine, etc.)	صَرْفٌ	morphology (study of the forms of words)

سِوَارٌ (جِ اسْوَرَةٌ جِجِ اسَاوِرٌ)	dual	مُثَنَّى	bracelet
غَمَضَ الْعَيْنَيْنِ يُغَمِّضُ	to close the eyes (ii)	فَاكِهَةٌ (جِ فَوَاكِهُ)	fruit
رَفَعَ	to raise (a-a)	سَحَبَ	to withdraw (money from a bank account) (a-a)
ضَبَطَ	to vowelize (a word) (a-i)	كَفَى يَكْفِي	to be enough, suffice (a-i)
كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا	Both the gardens brought forth their produce	أَكْلٌ	produce
اجْتِمَاعٌ (جِ اجْتِمَاعَاتٌ)	meeting	عَالٍ	loud
عُمْلَةٌ (جِ عُمْلَاتٌ)	currency	بَصَوْتُ عَالٍ	in a loud voice, loudly
دَوْلَةٌ (جِ دَوْلٌ)	country, state	إِسْهَالٌ	diarrhoea
نُسْخَةٌ (جِ نُسْخٌ)	copy	نَعْلٌ (جِ نَعَالٌ)	sandal (feminine)
هِنْدِيٌّ (جِ هِنُودٌ)	an Indian	رَقْمٌ (جِ أَرْقَامٌ)	number
مَلَأَ	courtiers	لَهَبٌ	flame
شَاهِدٌ (جِ شُهَدَاءُ)	witness	فُسْحَةٌ	tea break (between lessons at school)
خَلَعَ النَّعْلَيْنِ	to take off the sandals (a-a)	كِلَاهُمَا	both of them (feminine) (كِلْتَاهُمَا)
تَبَّ	to perish, be destroyed (a-i)	انْصِرَافٌ	leaving school (to go home)
أَعْطَى يُعْطِي	to give (iv)	ضَاعَ يَضِيعُ	to be lost (a-i)
		جَنَّةٌ	garden

LESSON 10

In this lesson we learn the following:

- (1) Types of Arabic sentence. You have already learnt in Book Two (Lesson One) that there are two types of sentences in Arabic: the nominal sentence (الْجُمْلَةُ الاسْمِيَّةُ) and the verbal sentence (الْجُمْلَةُ الْفِعْلِيَّةُ).

The nominal sentence commences with a noun, e.g.:

الْبَيْتُ جَمِيلٌ. 'The house is beautiful.'

whereas the verbal sentence commences with a verb,

دَخَلَ الْمَدْرَسُ. 'The teacher has entered.'

Here are some more details about these two types:

The Nominal Sentence:

The beginning of the nominal sentence is one of the following:

- a) a noun or a pronoun, e.g.:

هَذِهِ مَدْرَسَةٌ

أَنَا مُبْتَهِدٌ

اللَّهُ غَفُورٌ

- b) a *maṣdar mu'awwal* (المَصْدَرُ الْمُؤَوَّلُ) i.e., clause functioning as a *maṣdar* ⁽¹⁾ e.g.:

أَنَّ تَصُومُوا خَيْرٌ لَكُمْ 'That you fast is better for you.'

¹ Here are some examples of the *maṣdar mu'awwal*:

In the place of *raḥ*:

أَنْ تَدْرُسَ الْعَرَبِيَّةَ أَفْضَلُ 'That you study Arabic is better.' (Here it is *mubtada* = دراسة العريية أفضل).

الإسلامُ الإيمانُ باللهِ 'Islam means that you believe in Allāh.' (Here it is *khavar* = الإيمان بالله).

يَنْبَغِي أَنْ تَكْتُبَ عُنْوَانَكَ بِوُضُوحٍ 'It is necessary that you write your address legibly.'

(Here it is *fā'il* = يَنْبَغِي كتابة العنوان بوضوح)

In the place of *naṣb*:

أُرِيدُ أَنْ أَخْرُجَ 'I want to go out.' (Here it is *maḥ'ūl bihi* = أريد الخروج)

In the place of *jarr*:

تَعَالَ قَبْلَ الْخُرُوجِ 'Come before you leave.' (Here it is *muḍāf ilayhi* = تعال قبل الخروج)

لَا تَذْهَبْ إِلَى رُجُوعِي 'Don't go till I return.' (Here it is preceded by a preposition = لا تذهب إلى رجوعي).

Here the clause أَنْ تَصُومُوا functions as a *maṣdar* (infinitive) as it means الصَّوْمُ 'fasting'.

c) a particle resembling a verb, e.g.:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 'Indeed Allāh is Forgiving, Merciful.'

The particles resembling a verb (الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ) are إِنَّ and its sisters like لَيْتَ، لَعَلَّ، لَكِنَّ etc.

The Verbal Sentence:

The beginning of the verbal sentence is one of the following:

a) a complete verb (الْفِعْلُ التَّامُّ) e.g.:

طَلَعَتِ الشَّمْسُ 'The sun rose.'

A complete verb is one that needs a *fā'il*, like جَلَسَ، نَامَ، خَرَجَ، دَخَلَ etc.

b) an incomplete verb (الْفِعْلُ النَّاْقِصُ), e.g.:

كَانَ الْجَوُّ بَارِدًا 'The weather was cold.'

An incomplete verb is one that needs an *ism* and *khavar*, e.g.:

صَارَ الْمَاءُ ثَلْجًا 'Water became ice.' (2)

(2) طَفِقَ Bilāl began to write.' طَفِقَ is an incomplete verb. In this sentence بلال is its

ism and the sentence يَكْتُبُ is its *khavar*. The verb in the *khavar* should be *muḍā'ir*.

The verbs أَخَذَ and جَعَلَ are also used in the same way and with the same meaning, e.g.:

أَخَذَ الْمَدْرَسُ يَشْرُحُ الدَّرْسَ. 'The teacher began to explain the lesson.'

جَعَلْتُ أَكُلُ. 'I began to eat.'

Here the pronoun ت is its *ism*, and the sentence أَكُلُ its *khavar*.

Vocabulary

مَعْهَدٌ (ج. مَعَاهِدُ) institute

مَكَانٌ (ج. أَمْكِنَةٌ جِجْ أَمَاكِينُ) place

² See Book Two, Lesson 25.

فَوْضَى	confusion, chaos (without <i>tanwīn</i>)	جُمْلَةٌ (ج جُمُلٌ)	sentence
تَقْوَى	piety, God-consciousness (without <i>tanwīn</i>)	خَطٌّ	calligraphy, handwriting; line
بَقِيَ يَبْقَى بَقَاءً	to remain (i-a)	عَفَا عَنْ فُلَانٍ يَعْفُو	to forgive someone (a-u)
خَطَبَ	to address (a gathering) (a-u)	اِنْتَظَرَ	waiting
عَبَثَ	to fool around, jest, fuss, be engaged in useless activity (i-a)	فَجَاءَ	suddenly
مَبْنًى (ج مَبَانٍ)	building	عُطْلَةٌ	holiday
مُنَاسِبٌ	suitable	سِئَمَ الشَّيْءِ، أَوْ مِنَ الشَّيْءِ	to be bored, fed up with something (i-a)
سَكَنَ سَكَنًا	to stay (a-u)	عَادَ الْمَرِيضَ يَعُودُ عِيَادَةً	to visit the sick (a-u)
مَرَّ بِفُلَانٍ	to pass by someone (a-u)	حَوَّلَ يُحَوِّلُ	to transform (ii)
جَوٌّ	weather		

LESSON 11

In this lesson we learn more about the nominal sentence.

As you already know the nominal sentence consists of the *mubtada'* and the *khavar*.

The *mubtada'* is the noun about which you want to say something, and the *khavar* is what you have to say about it, e.g.:

بِلَالٌ مَرِيضٌ.

In this sentence you want to speak about Bilāl (بِلَالٌ), so it is the *mubtada'*. And the information you

give about him is that he is sick (مَرِيضٌ), so that is the *khavar*.

Both the *mubtada'* and the *khavar* are *marfū'* (Bilāl-u-n marīḍ-u-n).

About the *mubtada'*

Types of the *mubtada'*:

The *mubtada'* may be:

a) a noun or a pronoun, e.g.:

اللَّهُ رَبُّنَا. 'Allāh is our Lord.'

الْقِرَاءَةُ مُفِيدَةٌ. 'Reading is useful.'

الْجُلُوسُ هُنَا مَمْنُوعٌ. 'Sitting here is prohibited.'

نَحْنُ طُلَّابٌ. 'We are students.'

b) a *maṣḍar mu'awwal*, e.g.:

﴿وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ 'And that you fast is better for you.' (Qur'ān 2:184)

﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾ 'And that you should forgive is nearer to piety.' (Qur'ān 2:237).

The *mubtada'* is normally definite as in the following examples:

مُحَمَّدٌ ﷺ رَسُولُ اللَّهِ.

'Muhammad (peace and blessings of Allāh be on him) is the messenger of Allāh.' (مُحَمَّدٌ is definite because it is a proper noun الْعَلَمُ).

أَنَا مُدَرِّسٌ.

'I am a teacher.' (أَنَا is definite because it is a pronoun).

هَذَا مَسْجِدٌ.

'This is a mosque.' (هَذَا is definite because it is a demonstrative pronoun (الاسمُ الإشارَةُ)).

LESSON 11

الَّذِي يَعْبُدُ غَيْرَ اللَّهِ مُشْرِكٌ. 'He who worships other than Allāh is a *mushrik*.' (الَّذِي is definite because it is a relative pronoun (الإِسْمُ المَوْصُولُ)).

الْقُرْآنُ كِتَابُ اللَّهِ. 'The Qur'ān is the book of Allāh.' (الْقُرْآنُ is definite as it has the definite article al-).

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ. 'The key to Paradise is *ṣalāh*' (مِفْتَاحُ is definite as its *muḍāf ilayhi* is definite).

The *mubtada*' may be indefinite in the following circumstances:

a) If the *khavar* is a *shibhu jumlah* (شِبْهُ جُمْلَةٍ) ⁽¹⁾ which is one of the following two things:

- a prepositional phrase like: فِي الْبَيْتِ، عَلَى الْمَكْتَبِ، كَالْمَاءِ.

- a *ẓarf* (الظَّرْفُ) like: عِنْدَ، فَوْقَ، تَحْتَ، غَدًا، الْيَوْمَ.

In this case the *khavar* should precede the *mubtada*', e.g.:

فِي الْغُرْفَةِ رَجُلٌ. 'There is a man in the room.' (فِي الْغُرْفَةِ رَجُلٌ is not a sentence).

Here the indefinite noun رَجُلٌ is the *mubtada*', and the phrase فِي الْغُرْفَةِ is the *khavar*.

Here is another example:

لِي أَخٌ. 'I have a brother.' (literally, 'there is a brother for me').

Here the indefinite noun أَخٌ is the *mubtada*'.

تَحْتَ الْمَكْتَبِ سَاعَةٌ. 'There is watch under the table.' (تَحْتَ الْمَكْتَبِ سَاعَةٌ is not a sentence).

Here سَاعَةٌ is the *mubtada*', and the *ẓarf* تَحْتَ is the *khavar*.

Here is another example:

عِنْدَنَا سَيَّارَةٌ. 'We have a car.' (literally, 'There is car with us').

b) If the *mubtada*' is an interrogative noun like مَنْ 'who', مَا 'what', كَمْ 'how many'.

These nouns are indefinite, e.g.:

¹ The expression *shibhu jumlah* literally means 'that which resembles a sentence.'

² Words like تَحْتَ 'under', فَوْقَ 'above', عِنْدَ 'with' are not prepositions in Arabic. Prepositions like إِلَى، مِنْ، بِ، كَ are particles, but words like عِنْدَ، فَوْقَ، تَحْتَ are nouns which are declinable (i.e., change their endings), e.g., هَذَا تَحْتَ الْمَاءِ. And a *majrūr* noun following one of these words is a *muḍāf ilayhi*, e.g., تَحْتَ الْمَاءِ 'under the water.'

مَا بِكَ ؟ 'What is wrong with you?'

Here مَا is the *mubtada* ' and the prepositional phrase بِكَ is the *khavar*.

مَنْ مَرِيضٌ ؟ 'Who is sick?'

Here مَنْ is the *mubtada* ' and مَرِيضٌ is the *khavar*.

كَمْ طَالِباً فِي الْفَصْلِ ؟ 'How many students are there in the class?'

Here كَمْ is the *mubtada* ' and the prepositional phrase فِي الْفَصْلِ is the *khavar*.

There are many more situations where the *mubtada* ' can be indefinite, and you will learn them later
إِنْ شَاءَ اللَّهُ.

The order of the *mubtada* ' and the *khavar*:

Normally the *mubtada* ' precedes the *khavar*, e.g.: أَنْتَ مُدَرِّسٌ but this order may also be reversed,

e.g.:

أَمْدَرِّسَ أَنْتَ ؟ 'Are you a teacher?'

هَذَا عَجِيبٌ هَذَا. 'This is strange.' for عَجِيبٌ هَذَا.

But the *mubtada* ' should precede the *khavar* if it (i.e., the *mubtada* ') is an interrogative noun, e.g.:

مَا بِكَ ؟ Here مَا is the *mubtada* '.

مَنْ مَرِيضٌ ؟ Here مَنْ is the *mubtada* '.

And the *khavar* should precede the *mubtada* ' if it (i.e. the *khavar*)

a) is an interrogative noun, e.g.:

مَا أَسْمُكَ ؟ Here مَا is the *khavar*.

b) is a *shibhu jumlal* and the *mubtada* ' is indefinite, e.g.

فِي الْمَسْجِدِ رِجَالٌ. 'There are some men in the mosque.'

أَمَامَ الْبَيْتِ شَجَرَةٌ. 'There is tree in front of the house.'

The omission of the *mubtada* ' / the *khavar*:

The *mubtada* ' or the *khavar* may be omitted, e.g.:

in reply to the question هَامِدٌ مَا أَسْمُكَ ؟ one may say: هَامِدٌ.

This is the *khavar* and the *mubtada* has been omitted. The full sentence is **إِسْمِي حَامِدٌ**

Similarly, in answer to the question **مَنْ يَعْرِفُ؟** 'Who knows?' one may say **أَنَا**.

This is the *mubtada*, and the *khavar* has been omitted. The full sentence is **أَنَا أَعْرِفُ**.

About the *khavar*

There are three types of *khavar*: *mufrad*, *jumlah* and *shibhu jumlah*.

a) The *mufrad* is a word (not a sentence), e.g.:

المؤمنُ مرآةُ المؤمنِ. (3) 'The believer is the mirror of the believer.'

b) The *jumlah* is a sentence. It may be a nominal or a verbal sentence, e.g.:

بلالُ أبوهُ وزيرٌ. 'Bilāl's father is a minister.' Literally 'Bilāl, his father is a minister.'

Here **بلالٌ** is the *mubtada*, and the nominal sentence **أبوهُ وزيرٌ** is the *khavar*, and this sentence, in turn, is made up of the *mubtada* (**أبوهُ**) and the *khavar* (**وزيرٌ**).

Here is another example:

المُديرُ ما اسمُهُ؟ 'What is the name of the headmaster?' Literally, it means 'The headmaster, what is his name?'

Here **المُديرُ** is the *mubtada*, and the nominal sentence **ما اسمُهُ؟** is the *khavar* wherein **اسمُهُ** is the *mubtada* and **ما** is the *khavar*.

الطلابُ دخلوا. 'The students entered.'

Here **الطلابُ** is the *mubtada* and the verbal sentence **دخلوا** 'they entered' is the *khavar*.

Here is another example:

واللهُ خلقكم. 'And Allāh created you.'

Here **اللهُ** is the *mubtada* and the verbal sentence **خلقكم** 'He created you' is the *khavar*.

c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf*:

الحمدُ لله. 'Praise belongs to Allāh.'

³ It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This *ḥadīth* is reported by Abū Dāwūd, Kitāb al-Adab:57.

Here الحمدُ is the *muḩtada* and the prepositional phrase (لِ + اللّٰهُ) is the *khavar*, and is in the place of *raf* (فِي مَحَلِّ رَفْعٍ).

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ. 'Paradise lies under the feet of mothers.'

Here الْجَنَّةُ is the *muḩtada* and the تَحْتَ is the *khavar*. As a *ẓarf* it is *manṣūb* and as a *khavar* it is in the place of *raf* (فِي مَحَلِّ رَفْعٍ).

Agreement between the *muḩtada* and *khavar*:

The *khavar* agrees with the *muḩtada* in number and gender, e.g.:

a) in number: الْمُدْرَسُ وَقِفْ

وَالطُّلَّابُ جَالِسُونَ.

بَابَا الْفَضْلِ مُغْلَقَانِ، وَنَافِذَتَاهُ مَفْتُوحَتَانِ.

We see here that if the *muḩtada* is singular, the *khavar* is also singular. If it is dual or plural, the *khavar* is also dual or plural.

b) In gender:

حَامِدٌ مُّهَنْدِسٌ، وَزَوْجَتُهُ طَبِيبَةٌ، وَأَبْنَاهُمَا تَاجِرَانِ، وَبَنَاتُهُمَا مُدْرَسَتَانِ.

Here we see that if the *muḩtada* is masculine, the *khavar* is also masculine; and if it is feminine the *khavar* also is feminine.

The order of the <i>mubtada'</i> and <i>khavar</i>			
سَبَبُ التَّقْدِيمِ / التَّأْخِيرِ	مُقَدَّمٌ / مُؤَخَّرٌ	مَعْرِفَةٌ / نَكِيرَةٌ	المبتدأ
The reason for being before the <i>khavar</i> or after it.	Is it before the <i>khavar</i> or after it?	definite or indefinite	<i>mubtada'</i>
This is the original order.	before the <i>khavar</i>	definite	اللَّهُ غَفُورٌ.
This is optional.	after the <i>khavar</i>	definite	عَجِيبٌ كَلَامُهُ.
Because the <i>mubtada'</i> is indefinite and the <i>khavar</i> is <i>shibhu jumlah</i> .	the <i>mubtada'</i> should be after the <i>khavar</i>	indefinite	عِنْدَكَ سَيَّارَةٌ.
Because the <i>mubtada'</i> is indefinite and the <i>khavar</i> is <i>shibhu jumlah</i>	the <i>mubtada'</i> should be after the <i>khavar</i>	indefinite	أَفِي اللَّهِ شَكٌّ؟
Because the <i>mubtada'</i> is an interrogative noun.	the <i>mubtada'</i> should be before the <i>khavar</i>	indefinite	مَنْ غَائِبٌ؟
Because the <i>khavar</i> is an interrogative noun.	the <i>mubtada'</i> should be after the <i>khavar</i>	definite	مَنْ أَنْتَ؟
This is the original order.	before the <i>khavar</i>	definite because it means صِيَامُكُمْ	وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ.

Vocabulary

عَلْبَةٌ (ج عُلْبٌ)	box, case, tin	بِالضَّبْطِ	exactly
شَكٌّ	doubt	فَائِدَةٌ (ج فَوَائِدُ)	benefit, advantage, use, utility
مَحَلٌّ	place, location	النَّادِي الرِّيَاضِيُّ	sports club
مُطَابَقَةٌ	agreement	تَمَّ يَتِمُّ	to be complete (a-i)
جَبَّ	to cut and remove (a-u)	طَبَاشِيرٌ	chalk (without tanwīn)
مُشْرِكٌ	one who associates anyone or anything with Allāh <i>subhānahū wa ta'ālā</i>		
نَوَى نِيَّةً	to intend (a-i)	يُسِّرُ	ease, facility; easy
		تَحَدَّثَ يَتَحَدَّثُ تَحَدُّثًا	to talk, speak (v)
		إِسْتَأْذَنَ فِي الْأَمْرِ يَسْتَأْذِنُ إِسْتِذْنَانًا	to seek permission (x)
شَرْطٌ (ج شُرُوطٌ)	condition, stipulation	عَجِيبٌ	strange, odd, wonderful

LESSON 12

In this lesson we learn the following:

(1) The *ẓarf* (الظَرْفُ) or the *maf'ūl fīhi* (المَفْعُولُ فِيهِ).

The *ẓarf* is a noun which denotes the **time** or **place** of an action, e.g.:

a) خَرَجْتُ لَيْلًا. 'I went out **at night**.'

سَأَسَافِرُ غَدًا إِنْ شَاءَ اللَّهُ. 'I shall travel **tomorrow**.'

نِمْتُ بَعْدَ نَوْمِكَ. 'I slept **after** you slept.'

This is called *ẓarf al-zamān* (ظَرْفُ الزَّمَانِ) i.e., adverb of time.

b) مَشَيْتُ مِيلًا. 'I walked a mile.'

جَلَسْتُ عِنْدَ الْمَدِيرِ. 'I sat at headmaster's.'

نِمْتُ تَحْتَ شَجَرَةٍ. 'I slept under a tree.'

This is called *ẓarf al-makān* (ظَرْفُ الْمَكَانِ) i.e., adverb of place.

The *ẓarf* is *manṣūb*.

Some *ẓurūf*¹ are *mabnī*. Here are some:

أَيْنَ which ends in *fathah*,

أَمْسَ which ends in *kasrah*,

قَطُّ and حَيْثُ which end in *dammah*,

هُنَا and مَتَى which ends in *sukūn*.²

مَتَى خَرَجْتَ؟ 'When did you go out?'

أَيْنَ تَدْرُسُ؟ 'Where do you study?'

لَمْ أَغِبْ أَمْسَ. 'I was not absent **yesterday**.'

¹ *ẓurūf* (الظُرُوفُ) is the plural of *ẓarf*.

² Because both these words end in *alif* which is *sākin* (مَتَى is actually مَتَى).

لَمْ أَذُقْ هَذِهِ الْفَاكِهَةَ قَطُّ. 'I have never tasted this fruit.'

اجْلِسْ هُنَا. 'Sit here.'

اجْلِسْ حَيْثُ شِئْتَ. 'Sit where you like.'

Here is an examples of the *i'rāb* of *mabnī zurūf*:

In the sentence: لَمْ أَغِبْ أَمْسٍ the word أَمْسٍ is *ẓarf zamān*, it is *mabnī* ending in *kasrah*, and it is in the place of *naṣb* (فِي مَحَلِّ نَصَبٍ).

In the sentence: أَيْنَ تَدْرُسُ؟ the word أَيْنَ is *ẓarf makān*, it is *mabnī* ending in *fatḥah*, and it is in the place of *naṣb* (فِي مَحَلِّ نَصَبٍ).

Words which functions as *zurūf*:

A word may represent a *ẓarf* and so take the *naṣb*-ending even though originally it is not a word denoting time or place. It happens with the following types of words:

- a) words like كُلٌّ، بَعْضٌ، نِصْفٌ، رُبْعٌ when they have place/time words as their *muḍāf ilayhi*, e.g.:

سَافَرْنَا كُلَّ النَّهَارِ. 'We traveled the whole day.'

بَقِيتُ فِي الْمُسْتَشْفَى بَعْضَ يَوْمٍ. 'I remained in the hospital for part of a day.'

انْتَظَرْتُكَ رُبْعَ سَاعَةٍ. 'I waited for you fifteen minutes.'

مَشَيْتُ نِصْفَ كِيلُومِترٍ. 'I walked half a kilometre.'

In these sentences the words كُلٌّ، بَعْضٌ، رُبْعٌ، نِصْفٌ are *manṣūb* because they function as *zurūf*. But the actual words denoting time or place are their *muḍāf ilayhi*.

- b) the adjective of a *ẓarf* after the *ẓarf* itself has been omitted, e.g.:

جَلَسْتُ وَقْتًا طَوِيلًا. for جَلَسْتُ طَوِيلًا. 'I sat for a long time.'

In the first sentence طَوِيلًا is *manṣūb* because it functions as a *ẓarf*.

- c) a demonstrative pronoun whose *badal* is a word denoting time or place, e.g.:

جِئْتُ هَذَا الْأُسْبُوعَ. 'I came this week.'

Here هَذَا is *mabnī*, and in the place of *naṣb*.

LESSON 12

d) numbers representing place/time words, e.g.:

مَكَثْتُ فِي بَغْدَادَ أَرْبَعَةَ أَيَّامٍ. 'I stayed in Baghdād four days.'

سَرْنَا مِائَةَ كِيلُومِتْرٍ. 'We have traveled one hundred kilometres.'

Here أَرْبَعَةَ is *manṣūb* because it represents a word denoting time (أَيَّامٍ), and مِائَةَ is *manṣūb* because it represents a word denoting place (كِيلُومِتْرٍ).

In the same way, the word كَمْ 'how many' functions as a *ẓarf* if it represents a time/place word, e.g.:

كَمْ لَبِثْتَ؟ 'How long did you stay?' or 'How many (days/hours) did you stay?'

كَمْ مَشَيْتَ؟ 'How many (kilometres) did you walk?'

(2) The particle لَوْ is used to express an unfulfilled condition in the past, e.g.:

لَوْ أَجْتَهَدْتَ لَنَجَحْتَ. 'Had you worked hard you would have passed.'

This means that you did not work hard, and so did not pass.

Its Arabic name is حَرْفُ امْتِنَاعٍ لِامْتِنَاعٍ which means that this particle signifies that one thing failed to happen because of another. As you can see, the sentence is made up of two parts. The second part is called the *jawāb*. In the above example لَنَجَحْتَ is the *jawāb*.

The *jawāb* takes a *lām*. This *lām* is mostly omitted if the *jawāb* is negative, e.g.:

لَوْ عَرَفْتُ أَنَّكَ مَرِيضٌ مَا تَأَخَّرْتُ.

'Had I known that you are sick I would not have been late.'

Here are some more examples of لَوْ:

لَوْ سَمِعْتَ قِصَّتَهُ لَبَكَيتَ.

'Had you heard his story you would have cried.'

لَوْ حَضَرْتَ أَمْسٍ مَا شَكَوْتُكَ إِلَى الْمَدِيرِ.

'Had you been present yesterday I would not have complained about you to the headmaster.'

هَذَا الطَّعَامُ فَاسِدٌ، لَوْ أَكَلَهُ النَّاسُ لَمَرَضُوا.

'This food is rotten. Had the people eaten it, they would have fallen sick.'

لَوْ رَأَيْتَ ذَاكَ الْمَنْظَرَ لَبَكَيتَ.

'Had you seen that sight, you would have cried.'

لَوْ عَرَفْتُ أَنَّ الرِّحْلَةَ الْيَوْمَ مَا تَأَخَّرْتُ.

‘Had I known the trip is today, I would not have been late.’

- (3) In **مِنْ قَبْلُ** the word **قَبْلُ** is *mabnī*. **قَبْلُ** and **بَعْدُ** become *mabnī* when the *muḍāf ilayhi* after them is omitted. We may say:

أَنَا الْآنَ مُدَرِّسٌ، وَكُنْتُ مُدِيرًا مِنْ قَبْلُ ذَلِكَ.

‘I am now a teacher, and was before that a headmaster.’

Here **ذَلِكَ** is *muḍāf ilayhi*.

‘Before that’ means ‘before being a teacher’.

Now when the *muḍāf ilayhi* is mentioned **قَبْلُ** is *mu‘rab*, and it takes the *jarr*-ending (-i) after the preposition **مِنْ**. But when the *muḍāf ilayhi* is omitted it becomes *mabnī*, and we say:

وَكُنْتُ مُدِيرًا مِنْ قَبْلُ which can be translated ‘and I was a headmaster earlier.’

In the same way we say:

كَانَ بِلَالٌ مَعِيَ إِلَى السَّاعَةِ الْعَاشِرَةِ، وَلَمْ أَرَهُ مِنْ بَعْدِ ذَلِكَ.

‘Bilāl was with me till ten o’clock, but I didn’t see him after that.’

If we omit the *muḍāf ilayhi*, we say:

وَلَمْ أَرَهُ مِنْ بَعْدُ. ‘But I didn’t see him later.’

In the Qur’ān (30:4) **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ...**

‘The decision before and after (these events) is Allāh’s’.

Vocabulary

إِسْتَبَقَى	to preserve, to retain (x)	إِضْطَرَّ	to compel (viii)
إِسْتَقْبَلَ يَسْتَقْبِلُ	to receive (a guest) (x)	إِقْتَرَنَ يَقْتَرِنُ	to be linked, to be joined (viii)
إِسْتَمَرَ	to last, to continue (x)	الْبَارِحَةَ	last night
الْتَزَمَ يَلْتَزِمُ	to embrace (viii)	انْتَظَرَ يَنْتَظِرُ	to wait (viii)
إِمْتَنَعَ يَمْتَنِعُ	to be prevented, to refrain, abstain, cease (viii)	أَثَبَتْ يُثَبِّتُ	to confirm (iv)
أَبَدًا	never (used with a negative verb in the future tense).	بَقِيَ يَبْقَى	to remain (i-a)
أَدَّى يُؤَدِّي	to perform (ii)	بَلَدٌ (ج بِلَادٌ)	town, country

أَفَادَ يُفِيدُ	to signify, notify, inform, be useful (iv)	تَقْدِيرٌ	grade (in an exam)
تَقَبَّلَ يَتَقَبَّلُ	to accept. to grant one's prayer. (v)	ثُمَّ	then
ثَبَّتَ يَثْبُتُ	to stand firm, be unshakable (a-u)	ثُمَّ = ثَمَّةٌ	there
ثَبَّتَ يَثْبُتُ	to fix, consolidate, strengthen (ii)	جَاءَ يَجِيءُ	to come (a-i)
ذَاقَ يَذُوقُ	to taste (a-u)	جَاءَ يَجِيءُ (ب)	to bring
زَادَ يَزِيدُ	to grow, increase (a-i)	جَرَحَ يَجْرَحُ	to wound (a-a)
جَرِيحٌ (ج جَرَحَى)	wounded	جُزْءٌ (ج أَجْزَأَ)	part
حَرْفُ أَمْتِنَاعٍ لِمَتِنَاعٍ	name of the particle <i>لو</i> which denotes that an action has been prevented from taking place because of another action.		
حَوَى يَحْوِي	to contain (a-i)	دَرَجَةٌ	mark (obtained in an exam)
حَيْثُ	where (the <i>mudāf ilayhi</i> is a verbal or a nominal sentence)		
دَلَّ يَدُلُّ (عَلَى)	to show, demonstrate, point out, direct, signify, indicate (a-u)		
رَجَعَ يَرْجِعُ	to return (a-i)	رَاجِعٌ يَرْاجِعُ	to revise (iii)
رَحَّبَ (ب)	to welcome (ii), to say مَرْحَبًا	زَارَ يَزُورُ	to visit (a-u)
رَسَبَ يَرْسُبُ	to fail (in exam) (a-u)	زَائِرٌ (ج زَوَارَ)	visitor
سَارَ يَسِيرُ	to go, move, travel (a-i)	سَاعَدَ يُسَاعِدُ	to help (iii)
سَامَحَ يُسَامِحُ	to forgive (iii)	شَاءَ يَشَاءُ	to want, to wish (i-a)
سَمَحَ يَسْمَحُ (ل)	to permit, to allow (a-a)	سَيَّارَةٌ	car
صَبَرَ يَصْبِرُ	to be patient (a-i)	ضَرَّ يَضُرُّ	to harm, to hurt (a-u)
طَوَى قَيْدَهُ	his name has been struck off the registry (in school)	عِشَاءٌ	evening, early night
طَوَى يَطْوِي	to fold (paper) (a-i)	فَاتَ يَفُوتُ	to escape, elude, miss (a-u)
غَيَّرَ يَغَيِّرُ	to change, to alter (ii)	قَابَلَ يُقَابِلُ	to meet. to have an interview. (iii)

قَاعِدٌ (ج قُعُودٌ)	sitting	قَبْلَ يَقْبَلُ	to accept (i-a)
قَطُّ	never (used with a negative verb in the past tense)	قَعَدَ يَقْعُدُ	to sit (a-u)
قَيْدٌ (ج قَيُودٌ)	record, registry, entry, enrolment	لَبِثَ يَلْبِثُ	to tarry, to stay, to remain (i-a)
لَزِمَ يَلْزِمُ	to be necessary, to be required (i-a)	لَحْظَةً	moment
لَوْ	had he/it ... (introduces a hypothetical condition).	مُثَبِّتٌ	affirmative
وَلَوْ	even if ...	مَنْفِيٌّ	negative
لَوْلَا = لَوْمَا	had it not been ... but for ...	مَاشٍ	pedestrian
مَانِعٌ	objection, anything that prevents	مَرَّ يَمُرُّ	to pass (by) (a-u)
مُدَّةٌ (ج مُدَدٌ)	period of time	مُرُورٌ	traffic
مَقْعَدٌ (ج مَقَاعِدُ)	seat	مَشَى يَمْشِي	to walk (a-i)
مَكَثَ يَمْكُثُ	to stay, to remain (a-u)		
مُلْتَزِمٌ	eastern wall of the Ka'bah between the door and the Black Stone which is held as though in embrace.		
مَنْعَ يَمْنَعُ	to prevent, to hold back (a-a)	مُمْتَازٌ	distinction (over 90%)
نَابَ يَنْوُبُ (عَنْ)	to deputise, to act on s.o. behalf (a-u)		
نَظَرَ يَنْظُرُ (إِلَى)	to look at (a-u)	نَظَّارَةٌ	spectacles
وَرَدَ يَرُدُّ	to come, to appear, show up, to be found, to occur (a-i)	نَهَارٌ	day, daytime (from dawn to dusk)
وَصَلَ يَصِلُ	to arrive (a-i)	وَقَفَ يَقِفُ	to stand, to stop (a-i)
يَوْمَ الثَّلَاثَاءِ	Tuesday		

LESSON 13

In this lesson we learn the following:

(1) **لَامُ الْأَمْرِ**: You have learnt the *amr* in Book Two, e.g.:

اُكْتُبْ 'write'

This form of *amr* is used to command (or request) the second person. To command (or request) the third person, the form **لِيَكْتُبْ** (li-yaktub) is used.

It means 'let him write' or 'he should write', e.g.:

لِيَكْتُبْ كُلُّ طَالِبٍ اسْمَهُ فِي هَذِهِ الْوَرَقَةِ. 'Let every student write his name on this paper.'

لِتَجْلِسْ كُلُّ طَالِبَةٍ فِي مَكَانِهَا. 'Let every female student sit in her place.'

This form is also used with the first person plural, e.g.:

لِنَأْكُلْ. 'Let us eat.'

The *lām* used in this form is called **لَامُ الْأَمْرِ**. It is used with the *muḍāri' majzūm*.

لِيَكْتُبْ، لِيَكْتُبَا، لِيَكْتُبُوا (li-yaktub, li-yaktubā, li-yaktubū).

لِتَكْتُبْ، لَتَكْتُبَا، لِيَكْتُبْنَ (li-taktub, li-taktubā, li-yaktubna).

لَأَكْتُبْ، لِنَكْتُبْ (li-aktub, li-naktub).

The **لَامُ الْأَمْرِ** has *kasrah*, but it loses this *kasrah* after **و**, **ف** and **ثُمَّ** e.g.:

لِيَجْلِسْ كُلُّ طَالِبٍ وَلِيَكْتُبْ. 'Let every student sit and write'
(li-yajlis wa l-yaktub. Not wa li-yaktub).

فَلْنَخْرُجْ. 'So let us go out'
(fa l-nakhruj. Not fa li-nakhruj).

لِنَقْرَأْ قَلِيلًا ثُمَّ لَنَنَمْ. 'Let us read for sometime, then sleep.'
(li-naqra' thumma l-nanam. Not thumma li-nanam).

(2) We have learnt **لَا النَّاهِيَةُ** in Book Two (Lesson 15). Here is an example:

لَا تَجْلِسْ هُنَا. 'Don't sit here.'

There we have learnt the use of **لَا النَّاهِيَةُ** with the second person only. Now we learn its use with the third person, e.g.:

لَا يَخْرُجُ أَحَدٌ مِنَ الْفَصْلِ. 'Let no one leave the class' or 'No one should leave the class.'

Note the difference between these two sentences:

لَا تَدْخُلُ سَيَّارَةُ الْأُجْرَةِ الْجَامِعَةَ. 'A taxi *does not* enter the university.' (la tadkhulu)

لَا تَدْخُلُ سَيَّارَةُ الْأُجْرَةِ الْجَامِعَةَ. 'A taxi *should not* enter the university' (la tadkhul)

The لَا in the first sentence is the النَّافِيَةُ and in the second sentence it is the النَّاهِيَةُ.

The verb after the النَّافِيَةُ is مَرْفُوعٌ; and after the النَّاهِيَةُ is مَجْزُومٌ.

(3) الْجَزْمُ بِالطَّلَبِ: A *muḍāri'* preceded by an *amr* or a *nahy*¹ is *majzūm*, e.g.:

إِقْرَأْ مَرَّةً أُخْرَى تَفْهَمَهُ. 'Read it again, and you will understand it.'

لَا تَكْسَلْ تَنْجَحْ. 'Don't be lazy, and you will pass.'

This is called الْجَزْمُ بِالطَّلَبِ, i.e. the *muḍāri'* being *majzūm* because of the *amr* or *nahy*.

The word الطَّلَبُ means 'demand' and it is used to include both the *amr* and *nahy* because both of them signify demand.

The *muḍāri'* *majzūm* that comes after the *amr* or *nahy* is called جَوَابُ الطَّلَبِ.

(4) النَّدْبَةُ: This is used to express pain and it is called النَّدْبَةُ. وَارَأْسَاهُ!

From رَأْسِي 'my head' the pronoun *yā* is omitted and the ending *āh* (āh) is added.

If one wants to express pain in his hand, he says وَيَدَاهُ (يَدِي → يَدَاهُ : yad-ī → yadāh).

النَّدْبَةُ is also used to express sorrow. To mourn the loss of بِلَال we say وَيَلَالَاهُ 'Alas for Bilāl!'

(5) We have learnt the *muḍāri'* *majzūm* in Book Two (Lessons 15,21), and we have been introduced there to three of the four particles that cause *jazm* in the *muḍāri'*. These are لَمَّا، لَا النَّاهِيَةُ، لَمْ.

And we have learnt the fourth particle in this lesson: لَامُ الْأَمْرِ.

These four particles are called جَوَازِمُ الْمُضَارِعِ.

¹ *Nahy* (النَّهْيُ) is the negative *amr*, e.g. لَا تَجْلِسْ هُنَا 'Don't sit here.'

LESSON 13

Here are some *āyāt* which contain these جَوَازِمُ :

1) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ وَلِسَانًا وَشَفَتَيْنِ ۚ

‘Have We not made for him a pair of eyes, and a tongue and a pair of lips?’ (Qur’ān, 90:8-9).

2) وَلَمَّا يَدْخُلِ الْإِيْمَنُ فِي قُلُوبِكُمْ ۚ

‘And faith has not yet entered into your hearts.’ (Qur’ān, 49:14).

3) لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۚ

‘Don’t grieve. Surely Allāh is with us.’ (Qur’ān, 9:40).

4) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ

‘Let man look at his food.’ (Qur’ān, 80:24).

(6) آهِ آهِ is a verb-noun⁽²⁾ meaning ‘I feel pain.’. Its *fā’il* is a hidden pronoun representing أَنَا.

Vocabulary

اسْتَطْعَمَ يَسْتَطْعِمُ اسْتَطْعَمًا	to ask for food (x)	اشْتَرَى يَشْتَرِي	to buy (viii)
اسْتَعَاذَ يَسْتَعِذُ بِاللَّهِ	to seek/take refuge in Allāh (x)	الشِّمَالُ	left (hand)
أَجَابَ يُجِيبُ	to reply (iv)	أَشْرَكَ يُشْرِكُ	to associate s.o. with Allāh (iv)
أَطْعَمَ يُطْعِمُ إِطْعَامًا	to feed. give food to eat. (iv)	إِعْلَانٌ	announcement
بَاعَ يَبِيعُ	to sell (a-i)	صَوْتٌ (جَ أَصْوَاتٌ)	voice, sound
بَسَمَلٌ يَبْسُمِلُ	to pronounce Bismillāh ...four-letter verb	تَطْعِيمٌ	vaccination, inoculation
تَوَجَّعَ يَتَوَجَّعُ	to suffer pain (v)	جَاهَدَ يُجَاهِدُ	to strive (iii)
جَازِمٌ	word that make a verb <i>majzūm</i>	جِدَارٌ	wall
جَوَابٌ (جَ أَجْوِبَةٌ)	reply, answer	حَبْرٌ (جَ أَحْبَارٌ)	ink

² For the verb-noun see Lessons 1 and 2.

جَوَازٌ سَفَرٍ	passport	حَزَنٌ يَحْزَنُ	to be sad (i-a)
حِصَّةٌ	period (in schools)	خَارِجٌ	outside
حَفِظَ يَحْفَظُ	to memorize, to protect (i-a)	خَشَبٌ	wood, timber
حَوَى يَحْوِي	to contain (a-i)	حَطٌّ	handwriting, style of writing
دَعَا يَدْعُو	to call, invite, to invoke Allāh, to pray	سَبَقَ يَسْبِقُ	to precede (a-i)
زَائِرٌ (ج زَوَارٍ)	visitor	سَخِرَ يَسْخَرُ	to mock, ridicule (i-a)
سَبَّ يَسُبُّ	to abuse, insult, call names (a-u)	سَكَنَ	dwelling, residence, hostel
سَيَّارَةُ الْأَجْرَةِ	taxi (rental car)	صُدَاعٌ	headache
صَلَحَ يَصْلُحُ	to be good, proper, in order, pious (a-u)	ضَبَطَ يَضْبِطُ	to vocalize (a word) (a-i)
طَرِيقٌ (ج طُرُقٌ طُرُقَاتٌ)		way, road	
طَعَامٌ (ج أَطْعِمَةٌ)	food	عَاذَ يَعُوذُ (ب)	to seek refuge (with)
طَعِمَ يَطْعُمُ	to eat, to taste (i-a)	غَرَزَ يَغْرِزُ	to prick, to thrust, to insert (a-i)
طَعَّمَ يَطْعِمُ تَطْعِيمًا	to inoculate, vaccinate (ii)	فِي أَثْنَاءِ	during
فَرَغَ يَفْرُغُ فَرَاغًا	to finish, to conclude (a-u)	فَرَّغَ يُفَرِّغُ	to empty (ii)
فَرَغَ	finishing, conclusion	تَفْرِيعًا	
فَعْلُ الْمُتَكَلِّمِ	a verb isnāded to the pronoun of the first person		
فَعْلُ الْمُخَاطَبِ	a verb isnāded to the pronoun of the second person		
فَعْلُ الْغَائِبِ	a verb isnāded to the pronoun of the third person		
قَابَلَ يُقَابِلُ	to meet, to have an interview (iii)	قَاعَةٌ	hall
قَارَأَ	reader, reciter of the Qur'an	لَبَسَ	dress, clothes

LESSON 13

كَسِلَ يَكْسِلُ	to be lazy (i-u)	مَسْأَلَةٌ	issue, matter, problem
لَبَسَ يَلْبَسُ لِبْسًا	to wear, to put on (dress) (i-a)	مُسْتَقْبَلٌ	future
مَطْعَمٌ (ج مَطَاعِمُ)	restaurant, dinning room	مَعًا	together
	(ج أَمْكِنَةٌ جج أَمَاكِنُ)	مَكَانٌ	place
مَكْسُورَةٌ	broken; pronounced with <i>kasrah</i>	وَجَعٌ	pain, ache
وَفْدٌ (ج وُفُودٌ)	delegation	نَدْبَةٌ	expression used to express pain
وَقَعَ يَقَعُ	to happen, to fall down, to come to pass, to be located, to be situated (a-a)		

LESSON 14

In this lesson we learn the following:

(1) إذا: it is a *ẓarf* with a conditional meaning. It is mostly used with a verb in the past tense, but the meaning is future, e.g.:

(1) إذا رَأَيْتَ خَالِدًا فَاسْأَلْهُ عَنِ الْكِتَابِ. 'If you see Khālīd, ask him about the book.'

إذا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ. 'When Ramaḍān comes, the gates of Paradise are opened.'

The Arabic word for 'condition' is *shart* (الشَّرْطُ).

There are two parts in the *shart*-construction: the first part is called *shart*, and the second *jawāb al-shart* (جَوَابُ الشَّرْطِ) e.g.:

إذا جَاءَ رَمَضَانُ is *shart*, and

فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ is *jawāb al-shart*.

We have seen earlier that the verb that comes after إذا is mostly *māḍī*. Sometimes *muḍāri* is also used.

The verb in the *jawāb al-shart* may also be *muḍāri* as we see in the following duet:

وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَبَتْهَا 'The soul is desirous (of more) if you allow it to desire,'

وَإِذَا تُرِدُّ إِلَى قَلِيلٍ تَقْنَعُ 'but if it is turned towards a little, then it is content.'

The *jawāb al-shart* should take a ف in the following cases:

1) if it is a nominal sentence, e.g.:

إِذَا اجْتَهِدْتَ فَالنَّجَاحُ مَضْمُونٌ 'If you work hard, success is certain.'

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ 'And if My servants ask you about Me, then surely I am close by.' (Qur'ān 2:186)

2) if the verb in the *jawāb al-shart* is *ṭalabī*. A *ṭalabī* verb is one containing *amr*, *nahy* or *istifhām*

(2) e.g.:

ا) إِذَا رَأَيْتَ حَامِدًا فَاسْأَلْهُ عَنِ مَوْعِدِ السَّفَرِ

¹ The word إذا can be translated with 'if' or 'when'.

² Istifhām (الِاسْتِفْهَامُ) is a question, e.g., أَفَهَمْتَ؟

LESSON 14

'If you see Ḥāmid ask him about the time of departure.' (*amr*)

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

'If one of you enters the mosque, let him perform two *rak'ahs* before he sits down.' (*amr*)

b) إِذَا وَجَدْتَ الْمَرِيضَ نَائِمًا فَلَا تُوقِظْهُ

'If you find the patient sleeping, don't wake him up.' (*nahy*)

c) إِذَا رَأَيْتُ بِلَالًا فَمَاذَا أَقُولُ لَهُ ؟

'If I see Bilāl, what should I tell him?' (*istifhām*).

(2) We have learnt the *nasab* in Lesson 3, e.g.:

السُّودَانُ from سُودَانِي

Now we learn that if a word ends in *tā' marbūṭah* (ة) it is omitted prior to the addition of the *yā'* of *nasab*, e.g.:

مَكِّي from مَكَّة and not مَكْتِي

مَدْرَسِي from مَدْرَسَة.

جَامِعِي from جَامِعَة.

Vocabulary

بَرْقِيَّة telegram

قَامَ يَقُومُ قِيَامًا to get up (a-u)

عَادَة habit

عَطَسَ يَعْطَسُ عَطَسًا وَعُطَاسًا to sneeze (a-i)

عُطَاسٌ sneeze

رَحِمَ يَرْحَمُ رَحْمَةً to have mercy (i-a)

حَمِدَ يَحْمَدُ حَمْدًا to praise (i-a)

هَدَى يَهْدِي هُدًى، هَدْيًا وَهْدَايَةً to guide (a-i)

هُدًى guidance

هَادٍ (الْهَادِي) guide (active participle)

أَصْلَحَ إِصْلَاحًا to improve, ameliorate, reform (iv)

مُهْدِيٌ guided (passive participle)

بَالٌ state, condition

هَدِيَّةٌ (ج هَدَايَا) gift, present

اقْتَرَنَ اقْتِرَانًا to be linked, joined (viii)

صَلَحَ يَصْلُحُ صَلَاحًا to be good, proper, in order, pious (a-u)

حَوَّلَ تَحْوِيلًا	to change, transform, transfer (ii)	تَضَمَّنَ تَضَمُّنًا	to contain, comprise (v)
		رَغِبَ يَرْغَبُ رَغْبَةً (فِي)	to desire, covet, crave (i-a)
أَيْقَظَ يُوقِظُ إِيْقَظًا	to wake s.o. up (iv)	قَنِعَ يَقْنَعُ قَنَاعَةً	to be content, to satisfy (i-a)
رَدَّ يَرُدُّ رَدًّا	to reply, send back (a-u)	رَغِبَ يَرْغَبُ رَغْبَةً (عَنْ)	to dislike (i-a)
مِرْفَقٌ (ج مِرْفَقُ)	elbow	اسْتَقْدَمَ اسْتِقْدَامًا	to precede, go before (x)
سَعَى يَسْعَى سَعْيًا	to proceed, strive (a-a)	إِنَاءٌ (ج آنية جج أَوَانٍ)	vessel, container, utensil
أَجَلٌ (ج أَجَالٌ)	term, appointed time, deadline, time of death	طَاعُونٌ	plague
اسْتَأْخَرَ اسْتِئْخَارًا	to be late, be delayed (x)	نَعَسَ نُعَاسًا	to feel drowsy (a-a/u)
جَاوَزَ مُجَاوِزَةً	to leave behind, discard (iii)		
وَقَعَ يَقَعُ وَقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)		
وَدَعَ يَدَعُ	to leave (a-a) (only the <i>muḍāri'</i> and the <i>amr</i> are used.)		

LESSON 15

In this lesson we learn the following:

(1) In the previous lesson we have been introduced to the *shart*. We will learn more about it in this lesson.

Another very important word denoting *shart* is **إِنْ**. It means ‘if’, e.g.:

إِنْ تَذْهَبْ أَذْهَبْ. ‘If you go I will (also) go.’

Note that both verbs (i.e., in the *shart* and in the *jawāb*) are *majzūm*. That is why **إِنْ** and its ‘sisters’

(which we will shortly meet) are called **أَدَوَاتُ الشَّرْطِ الْجَازِمَةِ**, i.e., conditional words which render the verb *majzūm*. Here are some more examples:

إِنْ تَأْكُلْ طَعَامًا فَاسِدًا تَمْرَضُ.
‘If you eat rotten food, you will fall sick.’

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾
‘If you help Allāh, He will help you and make your foothold firm.’ (Qur’ān, 47:7)

وَالَا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٧﴾
‘If You do not forgive me and have mercy on me, I shall be among the losers.’
(Qur’ān, 11:47). Here **إِنْ** + **لَا** = **إِلَّا**.

Here are other words belonging to **أَدَوَاتُ الشَّرْطِ الْجَازِمَةِ**:

1) **مَنْ** ‘he who’, e.g.:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾
‘He who does an atom’s weight of good shall see it.’ (Qur’ān, 99:7).

2) **مَا** ‘that which’, e.g.:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ﴿١٩٧﴾
‘And whatever good you do, Allāh knows it.’ (Qur’ān, 2:197).

3) **مَتَى** ‘whenever’, e.g.:

مَتَى تُسَافِرْ أُسَافِرْ.
‘Whenever you travel I will (also) travel.’

4) **أَيْنَ** ‘wherever’, e.g.:

أَيْنَ تَسْكُنُ أَسْكُنُ.

‘Wherever you stay, I will (also) stay.’

An extra مَا is often added for emphasis, e.g.:

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ

‘Wherever you maybe, death will overtake you.’ (Qur’ān, 4:78).

5) أَيُّ ‘whichever’, e.g.:

أَيُّ مُعْجَمٍ نَجِدُ فِي الْمَكْتَبَةِ نَشْتَرِهِ.

‘Whichever dictionary we find in the bookshop we will buy it.’

6) مَهْمَا ‘whatever’, e.g.:

مَهْمَا تَقُلْ نُصَدِّقُكَ.

‘Whatever you say, we believe you.’

The tense of the *sharṭ* and the *jawāb* verbs:

a) Both of them may be *muḍāri‘*, e.g.:

وَإِنْ تَعُودُوا نَعُدْ

‘And if you return (to the attack) We (also) shall return.’ (Qur’ān, 8:19).

In this case (when the verbs are *muḍāri‘*) both the verbs should be *majzūm*.

b) Both of them may be *māḍī*, but the meaning is future, e.g.:

وَإِنْ عُدْتُمْ عُدْنَا

‘And if you return We shall (also) return.’⁽¹⁾ (Qur’ān, 17:8).

The *māḍī* is *mabnī*, so the conditional words do not effect any change in them.

c) The first may be *māḍī* and the second *muḍāri‘*, e.g.:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ

‘Whoever desires the harvest of the Hereafter, We give him increase in its harvest.’ (Qur’ān, 42:20).

In this case the second verb is *majzūm*.

d) The first may be *muḍāri‘* and the second *māḍī*, e.g.:

مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

‘Whoever stands up (offering *ṣalāt*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.’⁽²⁾

⁽¹⁾ The meaning is, ‘If you return to sins, We shall return to punishment.’ Allāh says this to the Jews.

⁽²⁾ *Ḥadīth* reported by Bukhārī, Kitāb al-Īmān:25; and al-Nasā’ī, Kitāb al-Īmān:22

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In this case the first verb is *majzūm*.

When does the *jawāb* take ف ?

We have seen in the previous lesson two of the situations in which the *jawāb al-sharṭ* should take ف. Here are the other situations:

3) If the *jawāb al-sharṭ* is a *jāmid*⁽³⁾ verb, e.g.:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا.

‘Whoever deceives us is not one of us.’⁽⁴⁾

4) If the verb in the *jawāb* is preceded by قَدْ, e.g.:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۖ

‘Whoever obeys Allāh and His messenger has indeed achieved a great success.’
(Qur’ān, 33:71).

5) If the verb in the *jawāb* is preceded by the negative مَا, e.g.:

مَهْمَا تَكُنِ الظُّرُوفُ فَمَا أَكْذِبُ.

‘Whatever may be the circumstances I don’t lie.’

6) If the verb in the *jawāb* is preceded by لَنْ, e.g.:

مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ.

‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’⁽⁵⁾

7) If the verb in the *jawāb* is preceded by س, e.g.:

إِنْ تُسَافِرْ فَسَأُسَافِرُ.

‘If you travel, I will (also) travel.’

8) If the verb in the *jawāb* is preceded by سَوْفَ, e.g.:

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيَكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۗ

‘And if you fear poverty Allāh will enrich you, if He wills, out of His bounty.’
(Qur’ān, 9:28).

³ A *jāmid* verb (الفِعْلُ الْجَامِدُ) is one which has only one form like عَسَى, لَيْسَ. These verbs have no *muḍāri‘* or *amr*.

⁴ Ḥadīth reported by Muslim, Kitāb al-Īmān:164.

⁵ Ḥadīth reported by Bukhārī, Kitāb al-Libās:25.

9) If the verb in the *jawāb* is preceded by **كَأَنَّا** (as if), e.g.:

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

‘That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind.’ (Qur’ān, 5:32).

NOTE: If the *jawāb al-sharṭ* has **ف**, the *muḍāriʿ* verb therein is **NOT** *majzūm*. (See Nos. 5,6,7 & 8 above).

In this case the whole *jawāb al-sharṭ* is said to be in the place of *jazm* (في محلّ جزم).

(2) We have learnt the word **كَمْ** ‘how many?’ in Book One, e.g.:

كَمْ كِتَابًا عِنْدَكَ؟ ‘How many books you have?’

Here **كَمْ** is used to ask a question, so it is called **كَمْ الِاسْتِفْهَامِيَّةُ** (the interrogative *kam*).

But if I say:

كَمْ كِتَابٍ عِنْدَكَ! it means ‘How many books you have!’

Here I am not asking you a question. I am wondering at the great number of books you have, so it is called **كَمْ الْخَبَرِيَّةُ** (the predicative *kam*).

The points in which **كَمْ الْخَبَرِيَّةُ** and **كَمْ الِاسْتِفْهَامِيَّةُ** differ from each other:

a) The *tamyīz* ⁽⁶⁾ of **كَمْ الِاسْتِفْهَامِيَّةُ** is always singular and it is *manṣūb*.

The *tamyīz* of **كَمْ الْخَبَرِيَّةُ** may be singular or plural and it is *majrūr*.

It may be preceded by **مِنْ**, e.g.:

كَمْ مِنْ كِتَابٍ عِنْدَكَ!

كَمْ كِتَابٍ عِنْدَكَ!

كَمْ كُتِبَ عِنْدَكَ!

It is better to avoid the construction **كَمْ كُتِبَ عِنْدَكَ!**

b) Each of the two type of **كَمْ** has its own intonation in speech, and its own punctuation mark in writing (!,!).

⁽⁶⁾ The *tamyīz* (التَّمْيِيزُ) is a noun that comes after **كَمْ** to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

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Here are some more examples of كَمْ الْخَبَرِيَّةُ:

كَمْ نَجْمٍ فِي السَّمَاءِ!

‘How many stars are there in the sky!’

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

‘How many a small group has overcome a mighty host with Allāh’s leave!’
(Qur’ān, 2:249).

(3) حَتَّى has two meanings:

a) *till*, e.g.:

مَنْ جَاءَ مُتَأَخِّرًا فَلَا يَدْخُلْ حَتَّى يَسْتَأْذِنَ.

‘Whoever comes late should not enter till he seeks permission.’

Here is another example:

اِنْتَظِرْ حَتَّى أَلْبَسَ.

‘Wait till I get dressed.’

b) *so that*, e.g.:

دَخَلْتُ حَتَّى لَا أَشْغَلَكَ.

‘I entered (without seeking permission) so that I might not distract you.’

Here is another example:

أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ حَتَّى أَفْهَمَ الْقُرْآنَ.

‘I am studying Arabic so that I can understand the Qur’ān.’

NOTE: The *muḍāri* ‘ which comes after حَتَّى is *manṣūb* because of a latent أَنْ.

(4) هَاءٌ is a verb-noun meaning ‘take’. It is *amr*. This is how it is *isnāded* to the other pronouns of the second person:

هَآؤُمُ الْكِتَابَ يَا إِخْوَانُ.

هَآءُ الْكِتَابَ يَا عَلِيُّ.

هَآؤُنَّ الْكِتَابَ يَا أَخَوَاتُ.

هَآءِ الْكِتَابَ يَا آمَنَةُ.

In the Qur’ān (69:19):

هَآؤُمْ أَقْرَأُوا كِتَابِيَّ

‘Take, read my book.’

(5) We have been introduced to the diminutive in Book Two (Lesson 26).

Here we learn more about it. The diminutive has three patterns:

a) فَعِيلٌ e.g.:

جَبَلٌ from جَبَلٌ زَهْرٌ from زَهْرٌ

The first letter is followed by **u**, and the second by **ay**, e.g.: *jabal* to *jubayl*.

b) فَعِيلٌ e.g.:

دِرْهَمٌ from دُرَيْهَمٌ

The first letter is followed by **u**, the second by **ay** and the third by **i**, e.g., *dirham* to *durayhim*.

Note that the diminutive of كِتَابٌ is كُتَيْبٌ (*kutaiyib*) wherein the *alif* is changed to *yā*.

c) فُعَيْلٌ e.g.:

فِنْجَانٌ from فُنَيْجِينٌ

The first letter is followed by **u**, the second by **ay** and the third by **i**, e.g. *fīnjān* to *funayjīn*.

(6) يَكُونُ: these four *majzūm* forms of يَكُونُ may drop the ن and become:

يَكُ، تَكُ، أَكُ، نَكُ e.g.:

وَلَمْ أَكُ بَغِيًّا ٢٠

‘And I was not an unchaste woman.’ (Qur’ān, 19:20)

وَقَدْ خَلَقْتُكَ مِنْ قَبْلِ وَلَمْ تَكُ شَيْئًا ٩

‘And I created you before while you were nothing.’ (Qur’ān, 19:9).

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ٤٣

‘They said, “We were not among those who perform *ṣalāt*.”’ (Qur’ān 74:43).

فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَّهُمْ ٧٤

‘And if they repent it will be better for them.’ (Qur’ān, 9:74).

وَمَنْ يَكُ ذَا فَمٍ مُرٍّ مَرِيضٍ يَجِدُ مُرًّا بِهِ الْمَاءَ الزُّلَالَا (7)

‘Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.’

This optional omission of the *nūn*, which is the third radical, is peculiar to يَكُونُ .

(7) In لَيْلَ نَهَارٍ (‘day and night’) two nouns have been combined into one. This combined word is *mabnī*.

The same is true of صَبَاحَ مَسَاءٍ (‘morning and evening’). We say:

الزُّلَالَا should have been الزُّلَال without the *alif* which has been added for metrical reason. This line is by the famous poet al-Mutanabbī (915-965 C.E).

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أَعْمَلُ لَيْلَ نَهَارٍ. 'I work day and night.'

نَعْبُدُ اللَّهَ صَبَاحَ مَسَاءٍ. 'We worship Allāh morning and evening.'

Vocabulary

إِغْتَابَ إِغْتِيَابًا	to backbite (viii)	غَابَ يَغِيبُ غِيَابًا	to be absent (a-i)
غِيَبَةٌ	backbiting	غَائِبٌ	absent, (active participle)
غَابَةٌ	forest	كَمَلَ كَمَالًا	to be or become complete (a-u)
هَمَّ هَمًّا	to concern (a-u)	كَامِلٌ	complete (active participle)
هَامٌ	important	أَذِنَ إِذْنًا	to permit, allow (i-a)
فَصَلَ تَفْصِيلًا	to deal with the subject in detail. (ii)	اسْتَأْذَنَ اسْتِئْذَانًا	to ask permission (x)
نَصَّ نَصًّا (عَلَى)	to stipulate, lay down (a-u)	لَائِحَةٌ (جَ لَوَائِحُ)	rules and regulations
طَوَى طَوًى	to strike the name off the register (in school), to fold (paper) (a-i)		
عُذِرَ	excuse	عَذَرَ عُذْرًا وَمَعْذِرَةً	to excuse (a-i)
قَبِلَ قَبُولًا	to accept (i-a)	مَهْمَا (أَدَاةُ الشَّرْطِ)	whatever (particle of condition)
فَصَلَ فَصْلًا	to separate, cut-off, to expel (from school) (a-i)	أَسَفَ أَسْفًا	to feel sorry (i-a)
		أَسِفٌ	sorry (active participle)
		هَاءٌ، هَاؤُمُ، هَاءٍ، هَاؤُنَّ (اسْمُ الْفِعْلِ)	take! (verb noun)
		قَصَّ قَصًّا	to narrate (a-u)
كُتِبَاتٌ	booklets	قِصَّةٌ (جَ قِصَصٌ)	narration, story
مُفِيدٌ	useful, informative	حِينَ (ظَرْفُ الزَّمَانِ)	when, at the time when (adverb of time)
		حِينَ (جَ أَحْيَانٌ جِجَ أَحْيَانٍ)	time, period of time
اشْتَرَكَ اشْتِرَاكًا	to participate, take part (viii)	سَابَقَ مُسَابَقَةً	to run a race, compete (iii)

مُسَابَقَةٌ	contest	إِعْتَذَرَ إِعْتِذَارًا (إِلَى)	to apologize (viii)
سَجَّلَ تَسْجِيلًا	to register, to tape-record (iii)	ثَبَّتَ ثُبُوتًا	to stand firm, be unshakable (a-u)
ثَبَّتَ تَثْبِيثًا	to fix, consolidate, strengthen (ii)	رَجَا يَرْجُو رَجَاءً	to hope, request (a-u)
		إِسْتَطَاعَ يَسْتَطِيعُ إِسْتَطَاعَةً	to be able, can (x)
عَوَّنَ	help	حَوَى يَحْوِي حَوَايَةً	to contain (a-i)
عَادَ يَعُودُ عِيَادَةً	to visit a patient (a-u)	عَادَ يَعُودُ عَوْدًا وَعَوْدَةً	to return, (a-u)
خَاسِرٌ	loser	ثَمَّ = ثَمَّةٌ (ظَرَفُ الْمَكَانِ)	there (adverb of place)
لَحِقَ لُحُوقًا	to become attached (i-a)	التَّحَقَّ التَّحَاقًا	to join (school, university, etc) (viii)
أَدْرَكَ إِدْرَاكًا	to overtake, catch up (iv)	دَرَسٌ إِضَافِيٌّ	additional lecture
		إِسْتَفَادَ يَسْتَفِيدُ إِسْتِفَادَةً	to benefit, derive benefit (x)
لَامَ يَلُومُ لَوْمًا	to blame (a-u)	إِحْتَسَبَ إِحْتِسَابًا	to do s.t. to please Allāh, to expect. (viii)
		فَقْرَةٌ (جَ فِقَرَاتٌ، فِقْرٌ)	paragraph, section, passage
إِسْتَفْهَمَ إِسْتِفْهَامًا	to ask, enquire (x)	صَلَحَ صَلَاحًا	to be good, proper, in order, pious (a-u)
		جَائِزَةٌ (جَ جَوَائِزُ)	prize
إِسْتَيْقَظَ إِسْتَيْقَظًا	to wake s.o. up (x)	حَصَلَ حُصُولًا (عَلَى)	to obtain, get (a-u)
تَابَ تَوْبَةً (إِلَى)	to repent (from sin), man's turning to Allāh in repentance (a-u)		
عَظِيمٌ	mighty, great	مَوْضُوعٌ (جَ مَوَاضِيْعُ)	subject, subject matter
فَارَ يَفُوزُ فَوْزًا	to be successful, to triumph, achieve, accomplish (a-u)		
صَمَتَ صَمْتًا	to keep quite (a-u)	الْمُنْكَرُ (ضِدُّهُ الْمَعْرُوفُ)	acts prohibited by Divine Law
		أَضْعَفُ (إِسْمُ التَّفْضِيلِ)	weakest
الْمُتَنَبِّئُ (أَبُو طَيْبٍ)	nick name of the famous Arabic poet Abu Tayyib (literally one falsely claiming to be prophet)		

إِقْتَرَنَ اقْتِرَانًا	to be linked, joined (viii)	زَلَالٌ = الْمَاءُ الزَّلَالُ	pleasant cold water
أَدَاةٌ (ج أدوات)	(gr) word denoting a grammatical tool, instrument, function		
بَلَغَ بُلُوغًا	to reach, amount to (a-u)	حُكْمٌ (ج أحكام)	judgement, ruling, provision of a rule
جَازَ جَوَازًا	to be permissible (a-u)	بَلِيغٌ	eloquent, conforming to the rules of rhetoric
		وَجَبَ يَجِبُ وَجُوبًا	to be obligatory (a-i)
جَمَعَ جَمْعًا	to gather, to turn a noun into plural (a-a)	أَفْرَدَ إِفْرَادًا	to render a word singular (iv)
جَمْعٌ	plural	مُفْرَدٌ	singular
		مُفْرَدَاتٌ	words
اجْتَمَعَ اجْتِمَاعًا	to come together, assemble, meet (viii)	حَوَّلَ تَحْوِيلًا	to change, transform, transfer (ii)
حَاوَلَ مُحَاوَلَةً	to try (iii)	أَعْطَى يُعْطِي إعطاءً	to give s.t. to s.o
اسْتَحَالَ اسْتِحَالَةً	to be impossible (x)	تَنْغِيمٌ	intonation, voice modulation
تَنَاوَلَ تَنَاوُلًا	to take with the hand, to take (drink, food, medicine etc) (vi)		
خَصَّ خُصُوصًا	to concern, have relevance (a-u)	قَنْدِيلٌ (ج قناديل)	lamp, candle
عَلَامَةُ التَّرْقِيمِ	punctuation mark	تَوَضَّأَ تَوَضُّؤًا	to perform <i>wuḍū</i> (v)
شَغَلَ شَغْلًا	to occupy s.o, keep s.o. busy (a-a)	نَجَا يَنْجُو نَجَاةً	to escape, be saved (a-u)
فَاتَ فَوْتًا وَفَوَاتًا	to escape, elude (a-u)	زَرَعَ زَرْعًا	to sow (seeds) (a-a)
غَشَّ غَشًّا	to act dishonestly, deceive, fool, mislead (a-u)	رَحِمَ رَحْمَةً	to have mercy (i-a)
حَصَدَ حَصْدًا	to harvest, reap (a-i/u)	مُسَجِّلٌ	tape recorder
غَلَبَ غَلَبَةً	to subdue, conquer, overcome, overpower (a-i)		
		عَصَى يَعْصِي عَصِيَانًا وَمَعْصِيَةً	to disobey (a-i)
غَيَّرَ تَغْيِيرًا	to change, alter (ii)	صَدَّقَ تَصْدِيقًا	to believe, trust, deem s.o. credible (ii)

أَطَاعَ إِطَاعَةً	to obey (iv)	آمَنَ يُؤْمِنُ إِيمَانًا	to believe (iv)
أَغْنَىٰ إِغْنَاءً	to make s.o. rich, enrich (iv)	اتَّقَىٰ اتَّقَاءً	to be mindful of Allāh, be pious (viii)
تَأَخَّرَ تَأَخُّراً	to be late (v)	تَطَوَّعَ تَطَوُّعًا	to volunteer (v)
تَعَلَّمَ تَعَلُّماً	to learn (v)	اسْتَغْفَرَ اسْتِغْفَارًا	to seek forgiveness (x)
احْتَرَمَ إِحْتِرَامًا	to honour, respect (viii)	اسْتَيْقَظَ اسْتِيقَظًا	to wake up (x)
أَشْرَكَ إِشْرَاكًا (ب)	to associate s.o. with Allāh (iv)	أَمِيرٌ (ج أُمَرَاءُ)	commander
عُذِرَ (ج أَعْذَارٌ)	excuse	سِلَاحٌ (ج أَسْلِحَةٌ)	weapon
دَوَاءٌ (ج أَدْوِيَّةٌ)	medicine		